

# The Irish Catholic

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## Don't abandon us in Brexit talks, Northern priests urge Varadkar

Greg Daly

Catholic priests have added their voices to calls for the Government not to forget Northern nationalists as talks on a Brexit deal intensify.

"It's of crucial importance to us that there be no border," Fr Maurice McMorrow of the Diocese of Kilmore told *The Irish Catholic*. "We don't want to see a mishmash of a job where we fall foul of the whole situation, but that's what could happen between Theresa May's situation and her political considerations."

Fr McMorrow, whose parish of Killesher and Kinawley straddles the border between Cavan and Fermanagh, is one of five priests who have signed an open letter to Taoiseach Leo Varadkar, reminding the Government of its December 2017 promise to guard the interests of Northern nationalists in the Brexit negotiations and guarantee to protect their rights as Irish citizens.

### Institutions

Noting that the North's political institutions remain suspended and the British government continues to rely on the DUP, the letter observes that "there is a very real potential that partition could be reinforced, and our country and our people further divided", calling on the Government to redouble its efforts.

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### Popemobile on the road again



Škoda Ireland has handed over the keys of the car that was used by Pope Francis during his time in Dublin last August to Crosscare, the Dublin-based Social Support Agency. The registration number of the Škoda Rapid is 182-D-9093 – when the digits 9093 are inverted, it spells out the word 'pope'. Pictured front right Anne Griffin, General Manager of World Meeting of Families 2018, behind on right, Eimear Carroll Duty Manager, Crosscare, and on left in front Cathal Kealey, PR Manager, Škoda Ireland and behind Conor Hickey CEO, Crosscare. Photo: Maxwells

## Pro-life movement gives up on Fianna Fáil

Chai Brady

The Pro-Life Campaign has urged supporters not to vote for Fianna Fáil in the next general election to protest against the party's refusal to back amendments to limit the scope of abortion legislation.

In a hard-hitting statement as the Oireachtas Health Committee debated the proposed legislation, a spokesperson for the PLC pointed out that one in three people voted 'No' in the referendum. "Fianna Fáil expect us to vote for them and look for nothing in return. That cannot happen."

"Aside from one or two notable exceptions, the Pro-Life Campaign will encourage its supporters not to vote for Fianna Fáil in the next election."

"For as long as our votes are taken for granted, we will resolutely hold to this position," the spokesperson insisted.

The PLC has criticised Fianna Fáil's refusal to

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MARY KENNY

The poppy and the personal conscience

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FAMILY & LIFESTYLE

Sugar: how much is too much?

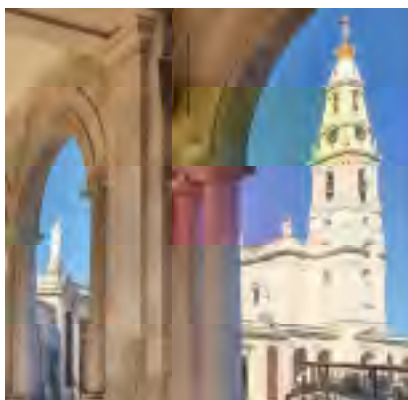
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Blaming others for our woes

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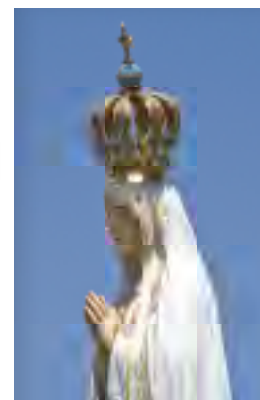


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**Managing Editor:** Michael Kelly, editor@irishcatholic.ie

**Assistant Editor:** Greg Daly, greg@irishcatholic.ie

**Northern Correspondent:** Martin O'Brien, martin@irishcatholic.ie

**Multimedia Journalists:** Chai Brady, chai@irishcatholic.ie

Colm Fitzpatrick, colm@irishcatholic.ie

**Newsroom:** news@irishcatholic.ie 01 6874026

**Books Editor:** Peter Costello, books@irishcatholic.ie

**Layout:** Declan Moroney

**Advertising:** advertising@irishcatholic.ie 01 6874094

**Accounts:** accounts@irishcatholic.ie 01 6874020

**Magnificat:** magnificat@irishcatholic.ie

Office hours: Monday, Tuesday, Thursday, Friday  
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**Managing Director:** Garry O'Sullivan

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# Remembering the fallen of the Great War a century on

This week marks the centenary of the Armistice that eventually brought an end to the Great War (1914-1918). It came into effect at 11am on November 11, 1918 now famously remembered as the 11th hour of the 11th day of the 11th month.

It was one of the deadliest conflicts in human history with some 16 million people losing their lives and around 20 million people being injured. The fighting was ferocious and the conflict unleashed unspeakable human misery all across Europe and farther afield. Though described at the time as the "war to end all wars", human history since has shown that not to be the case.

It is fitting to pause at the centenary and reflect on the wastefulness of war and violence and the role of Irishmen in the Great War. Some 200,000 Irishmen served in the British army during the war and an estimated 49,435 were killed.

Fr Willie Doyle was a Dublin-born Jesuit priest who volunteered to act as a chaplain to the Catholic soldiers. His wartime letters paint a vivid picture of the experiences of the young men of Europe as they fought together and died together in the muddy trenches. In a letter dated April 1, 1916 he writes: "A large mound caught my eye. Four pairs of feet were sticking out, one a German judging by his boots, and three Frenchmen – friend and foe are sleeping their long last sleep in peace together."

"They were decently covered



## Editor's Comment Michael Kelly

compared with the next I saw; a handful of earth covered the wasted body, but the legs and arms and head were exposed to view. He seemed quite a young lad with fair, almost golden, hair. 'An unknown soldier' was all the rough wooden cross over him told me about him; but I thought of the sorrowing mother, far away, thinking of her boy who was 'missing' and hoping against hope that he might one day come back.

**Some 200,000 Irishmen served in the British army during the war and an estimated 49,435 were killed"**

"Thank God, Heaven one day will reunite them both. I found a shovel near at hand and after a couple of hours' stiff work was able to cover the bodies decently, so that on earth at least they may rest in peace," he added.

It's a moving account of the dignity that priests like Fr Doyle tried to bring to the bloody battlefields. And, like the heroic Irishmen who fought in the Great War, it's a story that has gone unacknowledged in Irish history for too long.

Centuries of British misrule in Ireland long meant that the Irish role in what was seen as Britain's war was not seen as something worth commemorating. Many servicemen returned and were treated appallingly so decisively had the mood shifted in the time that they were away.

Just weeks after Fr Doyle wrote this letter, the Easter Rising had happened and the violent British response to this rebellion poisoned attitudes further to the British presence in Ireland. The men who returned from Flanders Fields having liberated Europe from the spectre of tyranny found themselves cold-shouldered in their own country.

Recent decades have seen attempts to right this historic wrong. There has been a greater appreciation that Ireland and the relationship with our nearest neighbour is a complex one with sometimes competing and overlapping loyalties.

Michael Kelly is co-author of a new book with Austen Ivereigh *How to Defend the Faith – Without Raising Your Voice – it is available from Columba Books*  
[www.columbabooks.com](http://www.columbabooks.com)



## 'Don't abandon us' – priest's plea

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Among the letter's 1,000 signatories are film director Jim Sheridan, actor Adrian Dunbar and footballer James McClean.

"The way the North is at the moment, I have really no public representatives fighting my corner," Kildress,

Co. Tyrone priest Fr Patrick Hughes told *The Irish Catholic*. "I have no one at the moment who's a spokesman for me, and I feel that the only one is the Taoiseach. He's the one that we're looking to to make sure that our rights are kept to the fore."

Raising concerns about post-Brexit medical care

and university access in the Republic for Irish citizens from the North, Fr Hughes said: "The practicalities are not discussed at all. We don't know where we stand."

### Neglected

"I just feel that we don't have anybody – we have no government here in Northern Ireland and we have nobody speaking for us in Westminster either, so we just could fall very easily at the end of negotiations when they're trying to rush it through. We could be all neglected," he said.

Stressing that both Protestants and Catholics in border communities are concerned

about the prospect of a hard border, and that he had not signed the letter as a partisan gesture, Fr McMorrow said: "It's just to keep it on the agenda fairly firmly that we be looked after, because a border would be very much a retrograde step for the Peace Process."

There is a concern in the area that a hardened border could revive old tensions, he added.

"We're very much on the coalface, because we suffered in the past detrimentally in the parish here," he said. "That'd be our fear, that we'd be reverting back to some sort of instability."

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Letters to the Editor,  
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# Irish politicians highlight Christian persecution blight

Chai Brady

Christian persecution must be pushed up the political agenda in Ireland to highlight the dire cases people face globally, according to an Irish MEP and TD.

Irish politicians spoke in light of the "horrible dilemma" a persecuted Christian in Pakistan faces after violent protests broke out after her blasphemy acquittal.

The case of mother of five Asia Bibi (49), a Christian in Pakistan who was acquitted of blasphemy after serving an eight-year prison sentence on death row, has grown in prominence worldwide after her verdict drew severe reactions from Islamist protestors. At the time of print Bibi was still being kept in a safe house in a jail for her own safety.

According to DUP politician Jim Shannon MP, who met with two of the Supreme Court judges in Ms Bibi's case in Pakistan last month on a parliamentary visit, said it is most likely Ms Bibi will be given asylum in Canada.



Asia Bibi.

Asia Bibi's family have appealed for asylum in the US, UK and Canada.

Labour Party leader Brendan Howlin appealed to the Justice Minister Charlie Flanagan to offer asylum to Ms Bibi on RTE's *Morning Ireland* and also highlighted the issue of worldwide Christian persecution.

"If we are a country that is advocating human rights, that wants to ensure freedom of religion – and there are Christians being at least

discriminated against and often persecuted in a number of countries – we should go beyond the rhetoric of that," he said.

## Campaign

On the wider issue of Christian persecution, Mr Howlin pointed out that Ireland is "currently as a country campaigning for a seat at the United Nations Security Council and one of our selling points is that we will be strong advocates for human

rights. We need to deal with the issues of religious persecution across the globe which is rising."

MEP Mairead McGuinness said she thought it was important Christian persecution is being brought up in Ireland's "political space".

She said: "I think that certainly Ireland should be open to providing a safe harbour with our EU colleagues and the problem I think is that these individual cases that are very severe come to our attention, but to tackle this issue at source is important because there are many, many violations of religious freedom."

The Department of Foreign Affairs said the Minister for Justice has "continued to follow developments in this case".

"Ms Bibi has not applied for asylum in Ireland to date. Any request for international protection in Ireland from Ms Bibi will be given every consideration," the department added.

## Religious targeting cited as Trócaire exile from Pakistan looms

Staff reporter

The government of Pakistan's deadline for Trócaire to cease operations is just weeks away, with an Irish Member of European Parliament saying it may be that "faith-based organisations are being targeted".

Pakistan's government sent a letter to Church-charity Trócaire along with 16 other charitable agencies last month asking them to leave the country.

The letter outlined they had 60 days to stop operations in Pakistan and provides an opportunity to re-apply for registration, but only after six months.

MEP Mairead McGuinness told *The Irish Catholic*: "It is difficult to know what is behind Pakistan's request because their Government has not provided any reason or justification."

"It may be that faith-based organisations are being targeted. If so, that would be very concerning because

these organisations are among the largest and most efficient humanitarian and development aid providers worldwide."

She described the government decision as "disturbing".

## Appeal

Trócaire have 19 staff based in the country, 18 of them being locals while one person is from the UK. They are currently liaising with the Department of Foreign Affairs and have appealed the decision but have not heard back yet.

"In the case of Trocaire, I understand their programmes in Pakistan directly benefited more than 120,000 people last year, as well as indirectly benefitting 1.3 million people, with a country budget of €4.1 million," Ms McGuinness said.

"Given the religious make-up of Pakistan, the overwhelming majority of this aid would have benefited Muslims," she added.

## Hibs Irish Catholic coach suffers sectarian abuse 'every day'



Neil Lennon and, inset, receiving assistance after being hit by a coin at Tynecastle.

The head coach of a Scottish football team is subjected to sectarian abuse every day because he is an Irish Catholic who played for Celtic, according to his agent.

After Neil Lennon, head coach of Hibernian, was hit with a coin at a recent Edinburgh Derby match between renowned rivals Heart of Midlothian and Hibernian at Tynecastle,

his friend Martin Reilly called for action.

Previously Mr Lennon was assaulted at Tynecastle while managing Celtic in 2011 and on other occasions was knocked unconscious and has received viable parcel bombs.

"These things have been going on since he came into Celtic in 2000.

"He made his debut at

Dens Park and basically nobody really knew who he was then. He was targeted from the first kick of the ball at Dens Park.

"And we're in 2018 and it's still going on," said Mr Reilly.

He added the coach suffered sectarian abuse outside of football "every single day of his life" ever since his first match.

## JOE WALSH TOURS EASTER PILGRIMAGES 2019



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## Would-be president out of touch on Angelus

Staff reporter

Peter Casey may have tapped into disaffection gaining some 23% of the voters at the presidential election, but he is decidedly out of touch when it comes to the broadcast of the Angelus on RTÉ.

The station's exit poll following the election found that 68% of people supported the national broadcaster continuing to broadcast the daily prayer on radio and television.

Notably, support was also strong amongst younger demographics with 61% of 18-24 year olds saying they favoured the retention of the Angelus on RTÉ. When those with no opinion were excluded more

than 76% of those polled believed the Angelus should be retained.

Mr Casey, however, appears to believe that the broadcast – which in the past has won support from the Jewish and Islamic communities as well as the Protestant denominations – is out of step with modern Ireland.

### Opinion piece

Writing in an opinion piece in the *Sunday Independent* at the weekend he cited the fact that “today 33% of the people working in Dublin were not born in Ireland and come from many different religions.

“We need to respect their freedom of religion and not impose the Angelus on them,” he said.

# Casey's ‘woman Pope’ hopes quashed

Colm Fitzpatrick

Rejected presidential candidate Peter Casey has said he longs for a day when we have a female priesthood and a “woman Pope”.

The Irish entrepreneur, who garnered national attention for his controversial remarks about the Travelling community during the presidential race, has said that the priesthood needs to be reformed to reflect the values of today's society.

“Currently no new priests are joining, and convents are closing down. I would counsel Church leaders – both ordained and lay people – to

urge a change in the priesthood that will bring the clergy and their Church into closer alignment with the modern society,” he told the *Sunday Independent*.

He added that priests should be allowed to marry, and that women should also have a clerical role within the Church.

“Celibacy, as an absolute requirement, should end, and the priesthood should no longer be restricted to men. I look forward to the day when we have a woman Pope,” he said.

Commenting on these aspirations, Dr John Murray, lecturer of theology and phi-

losophy in Dublin City University, said that the Church's teaching on the priesthood is based on a 2,000-year-old tradition by which Jesus chose “men as apostles” for a particular function and mission. He added that this belief is a matter of faith and that focusing on the question of a female priesthood is a “waste of time”.

### Change

“It is very much based on believing in Christ and believing in the Church as a matter of faith so I think it's not going to change.

“So, as well as not being the Faith, I think it's also a

waste of time,” Dr Murray told *The Irish Catholic*.

He also said that the energy put into fighting this issue could be better spent on trying to find ways laypeople can be more active as Catholics in their parishes.

“To constantly be harping on about women priests is basically to put across the message that the Church is not reliable – and if we put across the message that the Church is not reliable on something as basic as this – that's not going to help reform the Church.

“It just weakens the Church,” Dr Murray said.

## Take a bow!



Colm Fitzpatrick (22), journalist with *The Irish Catholic*, graduated in theology with a first-class honours from Trinity College, Dublin, on Friday, November 2. He is pictured with his parents, Janet and Sean, celebrating the day. Photo: Chai Brady

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## Courts should protect women by upholding law – campaigners

Belfast's High Court should send a clear message that killing unborn children is a crime in the North, and that health professionals who break the law must be prosecuted, pro-life campaigners have said.

Speaking against the background of a court case involving a woman challenging a decision to prosecute her for procuring illegal abortion pills for her 15-year-old daughter, Precious Life Director Bernadette Smyth said the organisation was holding a witness to highlight the importance of the law's protections for mothers and unborn children.

“At least 22 women worldwide have died from fatal complications including haemorrhage, toxic shock, sepsis, organ failure, and ruptured ectopic pregnancy following an abortion using mifepristone and misoprostol,” Ms Smyth said, explaining the dangers of the pills the woman acquired.

“Buying abortion pills and taking them without medical approval is illegal not only in Northern Ireland, but throughout the UK.

“If the same crime was committed in England it would still be a crime under the existing law,” she said.



# The poppy and the personal conscience

Some years ago, when I was due to appear on a BBC television panel at this time of the year, the make-up girl, after powdering my face, went to pin a poppy on my lapel.

The November poppy is, as most people know, a symbol of remembrance for the wartime dead of two world wars. In Britain, money collected by the poppy-sellers goes to the British Legion.

I respect remembrance, but I asked the lass not to pin a poppy on my jacket.

"But everyone wears one," she said.

"Fair enough – it just shouldn't be compulsory." She thought this odd.

So I have a certain amount of sympathy for the Stoke City and Republic of Ireland footballer, James McClean, who has been widely criticised for not wearing a poppy, while the rest of the squad will do so over this remembrance



Mary Kenny



period.

McClean, aged 29, is from Derry, and within the context of his background

culture, the poppy became something of a tribal symbol. Some strong nationalists vehemently object to it:



James McClean.

"Contributing to the poppy appeal is supporting British imperialist forces and the killer SAS", as one Tweeter put it to me.

But that's not the way most people in Britain (whatever about Northern Ireland) see it. It's simply about respecting the dead.

When the German ambassador to the Court of St James, Peter Wittig, appeared on the *Andrew Marr Show* last week, I noticed he was wearing his own poppy – an unusual little enamel poppy badge

which hadn't simply been pinned on routinely by the gals or guys in make-up. For him, clearly, it symbolised the shared experience of the terrible 1914-1918 war,

So it is a personal decision, which people are entitled to make according to their own values, ethics and cultural background.

I am not opposed to wearing the poppy with an appropriate context, and where I have chosen to do so. In local British communities, it is all about supporting local endeavours, and very far indeed from any aspiring "imperialism".

## Pacifists

I would not be averse, either, to wearing a white poppy, which was launched in the 1930s by Christian pacifists, who sought to oppose war, while showing respect for the dead. For some, that is the right path of conscience.

Yet, when I visited the Somme area of France in 2016, the proliferation

● It seems humanity is divided into 'larks' (those who rise early in the morning) and 'owls' (those who are at their best at night), according to a health report.

The 'larks' tend to be healthier. Perhaps the old proverb had something going for it: "Early to bed and early to rise/Makes a man healthy, wealthy and wise."

of these bright-red coquelicots everywhere was so striking. Small wonder it has come to emblemise the conflict whose armistice is marked on November 11 – and vividly transmitted into poetry by John McCrea's famous verse: "In Flanders field the poppies blow/Between the crosses, row on row."

If the poppy causes us to reflect on life and death, it has served its purpose.

## NEWS IN BRIEF

### Christian roots of Europe to be explored

As part of the European Year of Cultural Heritage 2018, Dr Alexander O'Hara, Honorary Research Fellow in the Department of Medieval History, University of St Andrews, will be giving a lecture entitled 'Making Europe: Columbanus, Robert Schuman, and the Idea of Europe'. The lecture will explore the unexpected

and surprising influence of Columbanus on Schuman, and how an Irish immigrant from the periphery of Europe was one of the first to voice the concept of a united Europe.

It takes place on Thursday, November 15, in the Royal Irish Academy in Dawson Street in Dublin at 6pm. Admission is free.

### Pope condemns modern day capitalism

Filmmaker Michael Moore has claimed Pope Francis told him that today's capitalism is a sin. Recounting his private meeting with the Pope last month while speaking with television host Seth Myers, he said that the Pontiff condemned our current economic system. "And I said, 'Do you believe that an economic system that benefits the few, the wealthy at the expense of the many is a sin?' And he said to me, 'Si' in Italian...and I said: 'So you believe capitalism, the kind of...the capitalism we have now is a sin?' He goes, 'Yes, it is.' He said: 'The poor must always come first.'"

### Bishops release document on 'world of work'

The Commission of the Bishops' Conferences of the European Union (COMECE) has produced a new reflection paper on the future of work that invites EU members to move towards a common European vision of a decent, sustainable and participative world of work for all.

The document, 'Shaping the future of work',

encourages the EU to shape the digital and ecological transformations of the world of work towards the 'common good'.

"Work can help people to find their place in society, to foster their personal development and to care for creation by making the common house more fruitful for the next generations," the document says.

## Consummate professional is sadly missed

I don't tend to watch *The Late Late Show* these days – it brings back too many memories of what a mortifying arena it can be. You think you've been invited on to put your point of view and make a contribution: but you may just have been asked along to provide fodder

for a gladiatorial form of entertainment, and generally to make a perfect fool of yourself.

However, Gay Byrne [pictured] was a consummate professional broadcaster who brought weight and intelligence to the production. His current successor Ryan Tubridy

– who I do hear on radio – rather reminds me of what Winston Churchill once unkindly said about the Germans: "They are either at your feet or at your throat."

He smarms fawningly over those he approves of, while clucking like an old martinet at those who incur his disfavour.



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# Church's record on children damaged pro-life case: top philosopher

Greg Daly

A collapse in Church credibility and the absence of a shared vision of a 'common good' for society were key factors leading to the repeal of Ireland's constitutional protections of the unborn, one of the world's leading philosophers has said.

Speaking at Notre Dame University's High Powers Conference, Prof. Alasdair MacIntyre said that many in modern Ireland live lives increasingly detached from the educations they and their parents had received, and no longer understand such issues as abortion as part of a coherent moral outlook.

As such, he said, the referendum's outcome had not been surprising, not least because the defenders of unborn children had seemed to be arguing in a way that was not credible.

## Advocates

"The most prominent advocates for retaining the ban on abortion were of course the Catholic bishops and other representatives of the Church," he said, adding, "but the greatest and most scandalous failures of the Catholic Church in Ireland – and of course not only in Ireland – have been its failures to care for children."

Alluding to issues as varied as the abuse crisis, industrial schools, and the Mother and Child Scheme, Prof. MacIntyre

said: "The Catholic Church's attitude has not just appeared to be one according to which abortion may be forbidden, but also that the further good of children is an object of quite inadequate concern, one where for long periods the maltreatment of children have been of no concern at all."

This, he said, has contributed not merely to the referendum result but to Irish secularisation more generally, describing it as "an excellent reason for regarding the culture of the Church with deep suspicion".

## Duty of care

With the Church left looking

morally unintelligible around the subject of care for children, Prof. MacIntyre argued, Catholic defenders of a ban on abortion were forced to "find grounds for that ban that were independent of any general duty of care towards children, let alone of any conception of such care as an essential constitu-

ent of any care for the common good".

The upshot, he said, was a debate in which an appeal to the rights of the unborn child was pitched against the rights of a pregnant woman to make her own choices, with the eventual electoral result having "nothing to do with argument".

## Ruhamā praises PSNI for human trafficking rescues

Chai Brady

Irish charity Ruhamā have welcomed the "success of the PSNI" after new figures revealed they rescued 36 potential trafficking victims in the first six months of the 2018/19 financial year.

In total 36 victims were rescued in the 2017/18 financial year in the North of Ireland.

CEO Sarah Benson told *The Irish Catholic* that a film broadcast by the BBC on Monday called *Doing Money* – shown by RTÉ at the end of October – highlights the fact human trafficking is an "issue hidden in plain sight".

"More training and awareness is needed, as victims are often kept in fear," she said, "they may not report in the first instance, especially if asked in front of other people."

"*Doing Money* is a stark reminder of this."

## Gang

The film is based on the real life story of Anna, who was trafficked and forced to work as a sex slave in Belfast. After being sold to a gang she was moved from the Republic to the North of Ireland. Her passport and phone were taken and she was told her mother would be killed in Romania if she left.

Ms. Benson said the film highlighted the success of cross-border cooperation adding that Ruhamā hoped for an "increase in human trafficking convictions" in the Republic.

The Central Statistics Office recorded 16 human trafficking offences in the Republic in the first six months of 2017, and 11 in the first six months of this year.

## No Name Club holds national conference

No Name Club's National Youth Conference will be taking place in Athlone Institute of Technology on Saturday, November 10, and will combine informative talks with team building activities.

Attendees can visit the RSA Road Safety Interactive Unit and enjoy an interactive, educational road safety experience.

Accompanying the Interactive Shuttle is the Roll-Over Simulator. Clubs from all over the country will be travelling to Athlone to hear guest speakers Alex Walsh and Gillian Treacy.

## Who's that man, mum?



Bishop Fintan Monahan joins a family at the blessing of graves in Drumcliffe, Ennis, in the Diocese of Killaloe.

## Pro-life movement gives up on Fianna Fáil

» Continued from Page 1

back an amendment to give doctors the right to refuse to facilitate abortions. The organisation pointed out that "from January, any doctor who refuses to oversee an abortion taking place will be breaking the law and is likely to have their licence to practice medicine revoked."

"As the main opposition party, Fianna Fáil could easily have pressured the Government to concede to proper freedom of conscience protections for doctors and other

reasonable amendments that would have saved some lives. But they decided to placate their friends in the media rather than respect their voters."

"Any party that isn't even prepared to back moderate amendments to such an extreme and barbaric abortion bill doesn't deserve a single pro-life vote in the next general election," the statement added.

## Meeting

Meanwhile, hundreds of doctors who signed a peti-

tion for the country's biggest General Practitioner group to hold an emergency meeting on abortion legislation have been left high and dry after the meeting was "pushed" into December, after the Dáil debates the plan.

It's "beyond coincidence" the Irish College of General Practitioners set a meeting date in December a month after Oireachtas debate on abortion legislation begins, Dr Andrew O'Regan told *The Irish Catholic*. It's "beyond coincidence" that the meeting has been delayed, he said.

"They've been asked repeatedly since the referendum to hold the EGM. They've had so many opportunities to do it. It's a huge failure on the board's part to represent their members."

At least 500 registered members signed the petition expressing concern about the proposed GP-lead abortion regime, he said.

Dr O'Regan added that the Minister for Health has not suitably engaged GPs on the issue, describing it as "disrespectful".

## Irish Jesuit praised by Zambian government

A Co. Offaly-born Jesuit has been honoured by the government of Zambia for his work in developing strategies for HIV prevention.

President Edgar Lungu conferred the Order of Distinguished Service on 89-year-old Fr Michael Kelly SJ last week in the Zambian capital of Lusaka.

Fr Kelly has worked for decades to educate people about the HIV virus and to promote safe behaviour among young people and those most at risk.

Born in Tullamore, 1929, Fr Michael was one of seven children, three of whom became Jesuits.

He studied at University College Dublin and was awarded a first-class honours BA in maths and mathematical physics in 1952.

## Former Galway laundry offers 'another way'

Galway's former Magdalene laundry is to be converted to a service to help women and children who have experienced domestic abuse.

Renamed 'ModhEile' – 'another way' – in the hope that it will inspire women suffering from domestic abuse to find a way to rebuild their lives and create a better future for their families,

the former Mercy Sisters convent is being converted at a cost of €4million, of which 75% has already been raised.

The sisters offered the convent building, home to a laundry from 1870 to 1984, to COPE Galway five years ago after the charity had spent several years searching for a new facility for their domestic abuse service. The

Waterside House building which currently houses the service is too small to cope with demand; last year 258 women sought refuge there with 441 children.

COPE Galway has launched a booklet, 'Remember, Respect and Record', to commemorate the stories of women who worked in the laundry.



## Maria Steen

### The View



# A month of remembrance

**W**e have just entered the month of the dead. November is a time when, as Catholics, we are reminded that the dead are still with us.

What, then, should we make of the increasingly gaudy – and gory – festival of Hallowe'en, just past? I must confess that I find Hallowe'en increasingly disturbing. Aside from the fact that the imported custom of 'trick or treat' – particularly when practised by older children or teenagers – can stray dangerously close to demanding milk chocolate with menaces, it seems to me that, year by year, more and more of society – from commercial interests down to little children – is encouraged to engage in a parlour game celebrating what we once recognised for what it is: evil.

In society today, the macabre costumes and other paraphernalia are treated as just a bit of fun – nothing serious. What harm is there in dressing up as a bloodied murderer or a pitchfork-wielding demon?

This attitude is reflective of a culture that has ceased to believe that there is anything beyond or above the world that we can touch and see. Talk of spirits or the like is regarded as quaint superstition, something to be laughed at.

### Perception

This is not the teaching of the Church. There is a world beyond that which we can perceive, in which a dramatic battle between good and evil is constantly being fought. There are forces abroad that seek to lure souls to ruin, which are combatted daily by others trying to guide us back to our eternal home, with God.

As Catholics, we should be keenly conscious of the presence of evil in the world, in its effects, and in its personification: the devil. In the film *The Usual Suspects* the writers pithily expressed a thought that has been around for a long time: "The greatest trick the devil ever pulled was convincing the world he didn't exist."

Judging by what I have seen in the run up to



Hallowe'en, the trick is working.

Hallowe'en is of course the eve of All Hallows, or All Saints. Far from being a commemoration of what is wicked, it prepares us to celebrate one of the great feasts of the Church – that of the Communion of Saints. Belief in the Communion of Saints is, quite literally, an article of faith for Catholics; it is right there in the Nicene Creed. And it is a glorious and uplifting thing.

**“We are reminded that death awaits us all, but that this is not our final destiny”**

There are in Heaven serried masses of saints, who support and intercede for us here below. The unity of the saints in their holiness can mask their striking diversity. For all of us, there is a saint for whom we can feel a special affinity, whether because of character, temperament, calling or circumstances, and who can serve as an

inspiration to us.

There are saints, recognised by the Church, who have at times strayed far from the straight and narrow path. I particularly love the story of Dorothy Day, now 'Servant of God', who had an abortion in her youth and whose cause for canonisation is currently progressing.

Immediately following the feast of All Saints, we have the feast of All Souls, in which we remember in a special way the souls undergoing purgation.

This year, I attended Mass on the Feast of All Souls in the Latin Rite. The liturgy is rich in beauty and symbolism: the celebrant clad in a chasuble of black embroidered with gold, a bier – which normally carries a coffin – arranged before the Sanctuary, also draped in black, surrounded by six lighted candles.

We are reminded that death awaits us all, but that this is not our final destiny. So many funerals today are treated as a celebration of the life of the deceased, whose passage to Heaven (if it is thought of at all) is

an opportunity to pray fervently for the soul of the recently deceased person.

### Purgatory

We should pray for the souls in Purgatory; perhaps the deceased is there. None of us can presume upon God's mercy.

The ancient tradition of the Church is that those souls assisted by our prayers are made aware of this, so that they may intercede for us from Heaven. There is a beauty to this relationship of interdependence: the souls in Purgatory depend on the living to pray for them; we in this world rely on their intercession once they are admitted to eternal life with God.

I think often at this time of my ancestors – those who have gone before me, without whom I would not be here – and the debt of gratitude I owe to them. And I pray for their souls, and for the souls of all those who have died, especially those who have no-one to pray for them.

This is how the dead accompany us. Not as the gruesome spectres or gory corpses of the costumed revellers.

But as friends, as helpers, and as those in need of our help. This November, remember the dead. Remember that you will be one of them, and pray for them.

## Your legacy could provide the future they deserve...



Manuel Steven, Peter James and Chifindo Kagons pose for a photo in their village of Jambawe in Lilongwe, Malawi, which is supported by Concern's Livelihoods programme.

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# RELIVE POPE FRANCIS' HISTORIC VISIT TO IRELAND — WITH — The Irish Catholic 2019 CALENDAR

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The Church is a convenient scapegoat for Ireland's historical sins, writes **David Quinn**

**L**ast week I attended a conference at Notre Dame University in the US. Before proceeding to the main topic of this article, a word about Notre Dame itself is in order. When you visit it, one word comes to mind; majestic.

The university was founded in 1842 by the Holy Cross Congregation and over the last few decades in particular it has grown to immense proportions despite being situated in the small city (by US standards) of South Bend, Indiana.

Notre Dame now has a global outreach which includes this country, which is fitting given that the university has deep roots in America's Irish Catholic community.

One of its 'outposts' here is the Notre Dame Newman Centre for Faith and Reason based at University Church in Dublin and ably headed by Fr William Dailey of the Holy Cross Congregation.

The conference I attended last week (it ran from November 1-3) was organised by the Notre Dame Centre for Ethics and Culture. Its theme was 'Higher Powers'. It was addressed by some of the top-ranking Catholic (and other) academics around today.

One of them was Prof. Alasdair MacIntyre, now approaching 90 years of age, who is one of the most impactful Catholic intellectuals of the last 50 years.

In his address, called 'Absences from Aquinas, Silences in Ireland', he discussed, among other things, the Irish abortion referendum, as did journalist and writer John Waters in his talk the next day.

## Changes

In their own different ways, both men discussed the massive changes that have swept over Ireland in the last few decades, culminating in the two-to-one vote in favour of removing the right

# Blaming others for our woes



The site of the Tuam burials.

to life of the unborn from the Constitution.

But during the coffee breaks and during meal time, the handful of Irish there were asked for their own opinions about what had happened, and what has been happening in Ireland. Any remaining illusions that Irish-American Catholics might have had about Ireland have now been firmly swept away. There is no doubt left in anyone's mind that Ireland is a country in very strong rebellion against its Catholic past.

**“We have found it very easy to blame the Church, rather than ourselves, along with the Church, for the often harsh moral attitudes of the past”**

What was clear to attendees was the role the scandals played in turning many Irish people against the Church, quite apart from the sense of disgust they have created in ordinary Mass-going Catholics.

The Tuam Mother and Baby home was mentioned, although a few people at the conference still half-believed that the nuns had killed or let die the 800 babies and put them in a septic tank. Neither of these claims is true, of course, as John Waters pointed out in his talk at last year's conference.

In any event, conference delegates understood that a big rebellion was underway in Ireland against the Church's past dominance and the unborn had just paid a very heavy price.

In my own conversations with people I pointed out a few things.

One was that Ireland had, in fact, achieved something extraordinary in managing to maintain a pro-life law for decades longer than any other country in the West apart from tiny Malta. That is not to be underestimated.

While it is true that thousands of Irish women travelled to Britain each year for abortions, our rate was still only about a third of that country's rate. It is extremely plausible to claim that our law saved many thousands of lives.

But I also pointed out, as I've often written in these pages, that the Church has replaced Britain as the national villain in the minds of many Irish people. It is blamed for many of our woes in the same way Britain once was, and sometimes still is.

We have half-convinced ourselves that none of the dark chapters involving the Catholic Church had anything to do with the Irish people themselves.

The Church is regarded as a kind of alien oppressor, its priests and religious as somehow not Irish, its sometimes-dictatorial morals regarded as in no way representative of Ireland itself at the time.

## Convenient

This is a bit too convenient. If the Church was not part of Irish life back then, is it really plausible to suggest that we would have had no institutions, and that unmarried mothers and their children would not have been treated harshly? It is not as though Ireland, or even Catholic cultures were alone in this.

We simply kept the institutions and the harsh attitudes alive for a bit longer than other places.

Maybe that is because

we were poor for longer and therefore felt very economically insecure. We could be extremely ruthless towards anything and anyone who threatened what bit of security we had.

Perhaps the fact that we find it hard to blame ourselves as a people when things go wrong is partly due to our history as a colonised people.

We were not in charge of ourselves like other people, say the French or the British, and so it was reasonable to blame the oppressor for our woes.

**“A few people at the conference still half-believed that the nuns had killed or let die the 800 babies and put them in a septic tank”**

Even though we put the Church in charge of many aspects of Irish life, we have found it very easy to blame the Church, rather than ourselves, along with the Church, for the often harsh moral attitudes of the past.

In fact, when the economic crash happened in 2008, we blamed the banks to a large extent for our woes, as if they forced the loans on us. So again, we decided we were not to blame as a people, and as individuals, for the property bubble.

Maybe one day in the future, when something else goes wrong in Irish life, we will decide no-one else is to blame but us. But I suspect we have a while more to go before we get to that point. Next time we'll probably find some other agent to blame for everything. The EU perhaps?



## 100 years on

As the Great War drew to a close, this paper looked to what the future might hold, writes **Gabriel Doherty**



**I**s peace imminent?' 'German plenipotentiaries for armistice' 'Arrival at meeting place'

With such headlines in its edition of November 9, 1918, *The Irish Catholic* announced, for the benefit of those not already in possession of the information, that the final acts of the war were at that moment taking place in France.

A high-powered German military delegation had passed through French lines, charged with the task of concluding a halt to the fighting, and had already commenced the necessary discussions with Marshal Foch and his subordinates. The report was brief, almost as if its author could scarcely believe that the news was real, that the death and destruction was actually coming to an end.

In fact, even as this edition of the paper was being distributed around the country, further momentous developments were taking place (notably the abdication of the Kaiser, and the appointment of a Social Democrat as Chancellor) that hastened the calling of the ceasefire. Certainly, there was no sense of hyperbole in the observation that during that past week history had "been in the making with marvellous rapidity and with events of epoch-making importance".

## Decision

So what was to happen next? Well, for a start, a General Election was to be contested across the whole of the United Kingdom. This should have been held during the war but the decision had been taken to postpone same until the fighting was concluded.

The intervening years had seen several significant changes in electoral law, all of which seemed to point to a more authentically democratic future. Women, or at least certain categories of propertied women, had been granted the vote, and were now eligible to stand for, and sit in, parliament on the same basis as men – although which parliament was, as yet, a matter for the future.

## Preparing for a new world



Marshal Ferdinand Foch (left) and Leo XIII, author of *Rerum Novarum*.

Of more immediate interest to *The Irish Catholic*, and to many Catholic commentators, was the effect of extending the franchise to almost all adult males (with some variation in age, depending on whether the individual had served in the armed forces). As a result of such changes, there was certainty that organised labour would now occupy a far more central place in the political arena than heretofore – a development the paper welcomed as a "beneficent revolution". Doubt existed, however, as to the type of ideology that would inform and direct this organisation.

**“He was inclined to dismiss such ‘moral aberrations’ as temporary dislocations of the natural social order”**

The paper's analysis of the situation was based on its repudiation of the ideas, and legacy, of the "soulless system of unrestrained competition" labelled the 'Manchester' school of political economy, which it deemed to have directed British economic policy for decades. This "evil system of the oppression of the poor" treated human beings "as if they were of no more – nay, as if they were of less – account than mere pieces of machinery".

The paper was grateful such a system was deemed to have had its day, but was concerned lest an even more dangerous ideology take its place.

The most extreme was identified as the 'International' brand of Utopian Socialism, which was associated with state-sponsored abolition of private property, and annexation of all capital. The editor consoled himself that while this type of radicalism, no doubt encouraged by the advent of Bolshevism to Russia, was then enjoying a certain vogue in Britain and on the continent of Europe, it had yet to command any meaningful support in Ireland – but he cautioned against any resting on laurels.

## Adoption

He referred in particular to the recent adoption by the Irish Labour party and TUC of motions that supported the transfer to workers "of the ownership and control of the whole produce of their labour" and "to secure the democratic management and control of all industries and services...in the interest of the Nation and subject to the supreme authority of the National Government".

When one added to this development, recent speeches eulogising Bolshevism and the flying of the red flag at the Mansion House, the editor discerned a "somewhat disquieting" pattern of events.

Rather than be alarmed, however, he was inclined to dismiss such "moral aberrations" as temporary dislocations of the natural social order, caused by the war and destined to disappear after its termination. Lest any doubt should exist on the matter he reiterated the Church's teach-

ing as expressed through Leo XIII's great encyclical *Rerum Novarum*, with its emphasis on the mutual rights and

duties of Capital and Labour, and the need for, and benefits to be derived from, their harmonisation.

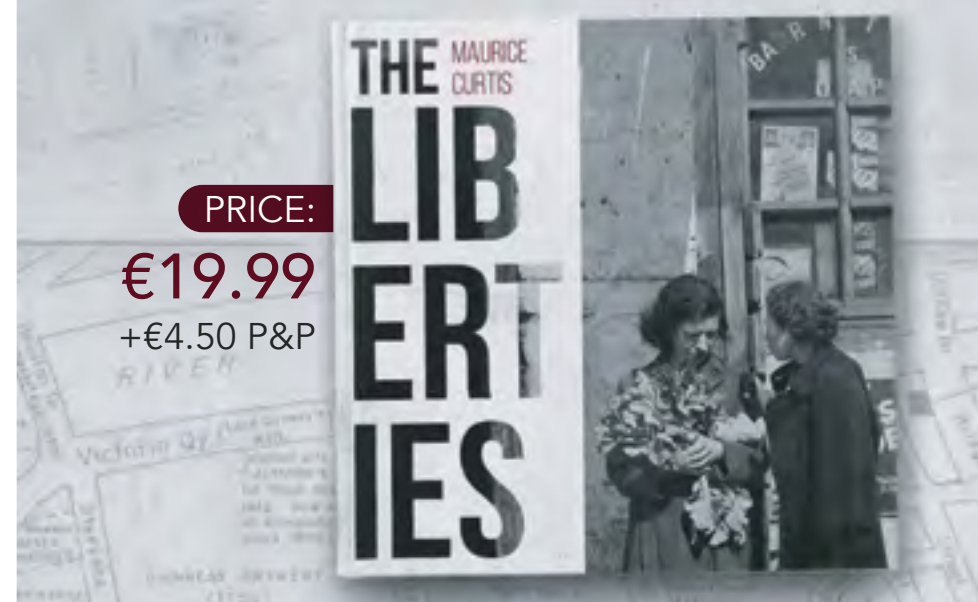
He found a powerful ally in the Jesuit Fr Thomas A. Finlay, founder in whole or in part of several widely-read Catholic journals (notably the *New Ireland Review*, *Studies*, *Messenger of the Sacred Heart*, the *Irish Monthly* and the *Irish Homestead*) and, amongst other achievements, Professor of Political Economy at UCD. By this point Fr Finlay had already played a distinguished role for many years in Irish intellectual life and was to continue to do so for nearly three further decades after independence.

## Freedom

More specifically the editor endorsed a recent address by him to the annual conference of the Catholic Truth Society, wherein great stress was laid upon the duty of both employer and employee to each other and to wider society, and that the freedom of both was "limited by the laws of Christian brotherhood".

It was certainly a noble vision – how practicable in would be in the aftermath of a destructive war only time would tell.

## HISTORIAN REVEALS HISTORIC 'SOUL' OF DUBLIN



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(Left to right) Cllr Tom Kelly, Cathaoirleach, Meath County Council, Ms Jackie Maguire, Chief Executive, Meath County Council, Fr Pat Raleigh and Cllr Jim Holloway, Mayor of Navan Municipal District.



Some of those who attended the civic reception in the headquarters of Meath County Council in Navan to celebrate the Missionary Society of St Columban's centenary.



# Columbans continue cheerful centenary celebrations

## Chai Brady

As part of ongoing celebrations the Missionary Society of St Columban marked their centenary with two events, a civic reception and a centenary thanksgiving Mass at the end of October.

The civic reception was held in the headquarters of Meath County Council on October 25 in front of about 100 people.

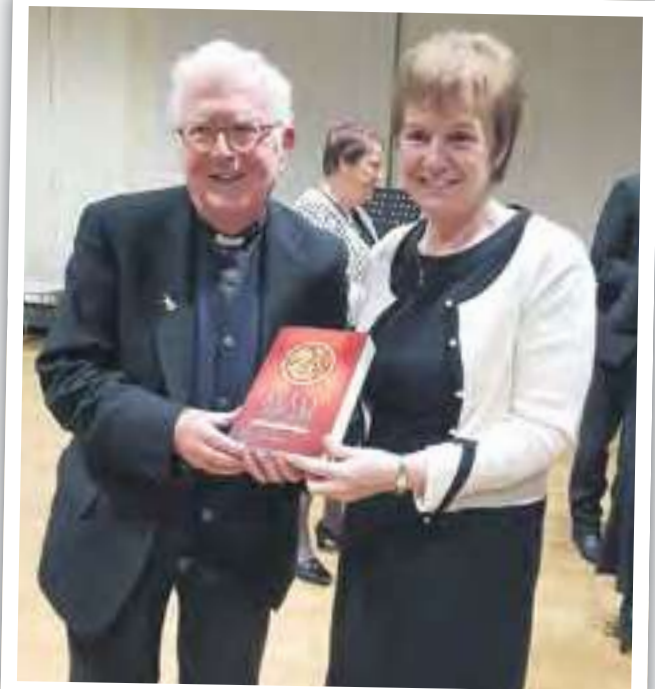
The Mayor of Navan, Cllr Jim Holloway, paid tribute to the missionaries for their work across the globe, often in areas suffering the ravages of war, poverty and starvation.

Cllr Holloway, whose uncle Fr Sean Holloway was a member of the Columbans and spent his retirement at Dalgan Park, spoke of their inspiring work saying: "We today can only wonder at the tenacity and endurance of those missionaries who worked in the most difficult places who strove to administer not only to the spiritual needs of a people but also to help provide for their general welfare."

## Mass

Later that week, on October 27, a thanksgiving Mass was attended by Navan priests and parishioners who honoured the Columbans.

Speaking at the Mass regional director Fr Pat



Fr Neil Collins presenting his book *A Mad Thing To Do - A Century of Columban Missions* to Jackie Maguire, CEO Meath County Council.

Raleigh said Ireland is becoming "more and more a locus for mission and evangelisation" and that there is a lot of work to be done as "many people today feel alienated from the Church".

"We are sent by Christ as disciples, to be signs and instruments of God's universal communion in a world of conflict and division," Fr Raleigh said, adding that it can't be done alone, but "together in a spirit of part-

nership and collaboration especially with you the laity".

On Sunday, November 11, there will be a Mass in Dalgan at 11am to commemorate 23 Columban priests and one Columban Sister, Joan Sawyer, who met violent deaths over the years. The closing ceremony of the centenary celebrations takes place in Dalgan on Friday, November 23 on the feast of St Columban. Bishop Emeritus Michael Smith will be the main celebrant.







A tree that was planted in the Columbans' honour is blessed after their centenary thanksgiving Mass.



Columbans enjoy a thanksgiving Mass in St Mary's Parish on October 27 as part of their centenary celebrations.



# Out&About

## Spreading Christmas cheer to those in need



**DERRY:** JPPI Award and Muiredach Cross Award pupils from St Mary's Grammar School in Magherafelt came in on their day off to help with the shoeboxes donated for the Road of Hope Shoebox Appeal.



**FERMANAGH:** Children from St Martin's PS, Garrison, celebrated All Saints' Day by dressing up as their chosen saint.



**DUBLIN:** At the launch of *Beautiful Thoughts for Beautiful Minds* (Currach Press) in St Patrick's Cathedral are: DJ and patron of Epilepsy Ireland, Rick O'Shea; Ireland Rugby Coach, Joe Schmidt; Managing Editor of Currach Press, Mags Gargan and author, John Scally. Photo: Alba Esteban

### INSHORT

## Omagh students raise funds and volunteer in Zambia

Students from an Omagh school raised £36,000 (€40,550) and volunteered to help a school in Zambia under their 'Loreto to Lusaka' project.

From October 20-31, 15 students aged over 16 travelled with four leaders to Lusaka, the capital of the country, to engage as volunteers with the work of the 'Spirit of Paul McGirr'.

The students and staff were introduced to St Teresa's parish, where a new school was in the final stages of completion. The SMA missionaries are already well established in many projects where the need is most urgent.

The Loreto volunteers were involved in painting and furnishing a classroom with resources and officially opened the new primary school. They travelled to children's

orphanages and a field hospital and shared meetings with local people, businesses and the Minister for Education.

The group, their parents and the school spent one year leading up to the project raising awareness and fundraising the £36,000 to help resource the school in the parish of St Teresa.

Principal Grainne O'Hanlon said: "The generosity of the families, friends, and local community of Loreto Omagh was overwhelming. This was a life enriching experience for all involved."

"In an upcoming documentary on the 'Spirit of Paul McGirr' the Loreto students' experience will feature showing the positive, courageous and selfless qualities of our young people making a small but definite difference in the world," Mrs O'Hanlon added.

The 15 student volunteers include: Alex Bradley, Alice McMullan, Aoife Conway, Aoife McGirr, Chiara Murray, Cliona McGurgan, Dearbhail Killoran, Emma McGurren, Fanchia

McGovern, Hannah Garrity, Meabh O'Neill, Molly McGirr, Niamh McDonagh, Niamh McCrory and Riona Rafferty.

The leaders were Mrs Catherine McHugh, Miss Nichola Barbour, Dr Billy Joan Rice and Mr Conal McHugh.

## Joe Schmidt praises charitable author of epilepsy book

Ireland rugby coach Joe Schmidt took time out from the team selection process to launch a new book raising funds for Epilepsy Ireland.

Schmidt joined DJ and patron of Epilepsy Ireland, Rick O'Shea to launch *Beautiful Thoughts for Beautiful Minds*, a collection of interviews, parables and stories written by John Scally.

The rugby coach spoke about his son Luke, who was diagnosed with a severe case of epilepsy at the age of four, and has undergone numerous brain surgeries since then, and

praised Scally for donating his royalties from the book to Epilepsy Ireland.

"As someone who does enjoy a real privileged position and the opportunity to work with elite people, to help people a bit I think is incredibly important," Schmidt said, revealing the charitable side to the Irish rugby team.

"One thing people don't know about the Irish rugby team is that during the Six Nations last year, when the pressure was on and you are desperately trying to perform as best you can, every single player did community service during that time," he said.

"Those are the things that people like John do, they give up a year and a half of their spare time to give people a little bit of enjoyment and a little bit of support. So John, on behalf of Epilepsy Ireland and anyone who gets to read the book, thanks very much."

There are 40,000 people in Ireland who suffer from epilepsy, which is described as a group of long-term neurological disorders characterised by epileptic seizures.



Edited by Chai Brady  
chai@irishcatholic.ie



Events deadline is a week in advance of publication



**DOWN:** Vampires, skeletons, witches and more from St Patrick's Primary School in Drumgreenagh enjoy a Halloween Fun Morning with games like apple bobbing and musical chairs, all organised by the School Council.



**MONAGHAN:** Attending the Annual Conference of Priests of the Diocese of Clogher in the Hillgrove Hotel seated from left are: Shane Martin, Msgr Joe McGuinness, Ann Molloy. Back: Deacon Martin Donnelly, Pat Drury, Brendan Kelly and Msgr Peter O'Reilly. Photo: Peadar McMahon.



**TYRONE:** Fifteen students from Loreto Grammar School Omagh along with four leaders engaged as volunteers in Lusaka, Zambia. The students, all over-16, were involved in painting and furnishing a classroom with resources as part of the school's Loreto to Lusaka initiative.



**FERMANAGH:** Pupils from St Martin's PS, Garrison, dressed up as a saint of their choosing on All Saint's Day and attended Mass in the morning in Mary Queen of Peace Church. They chatted to Fr Tiernach Beggan PP about their costumes and facts they had researched.



**MAYO:** Second Year students from St Cuan's College in Ballinasloe attend a retreat to Ballintubber Abbey.

## ARMAGH

An evening of Advent Meditation in music, prose, poetry and prayer will take place in The Market Place Theatre on Tuesday December 11 at 7.30pm. Living in uncertain times, the question is: 'How do we live for the Kingdom in a time of turmoil and how do we get our priorities right?' Prof. Francis Campbell will join reflection. Free event but please contact the Market Place Box Office for tickets on 028 37521821.

## CLARE

Youth 2000 prayer meeting every Friday at 7pm in the Poor Clare's Oratory, Ennis. Join other young adults for prayer and reflection followed by tea and chats in the Friary.

Mothers' Prayers in Cloughleigh Church every Tuesday evening from 7-7.45pm. During Mothers' Prayers there is prayer for children and all who need prayers. New members are always welcome. Info contact Noreen at 085 1530051.

## CORK

Medjugorje prayer meeting in the presence of the Blessed Sacrament every Wednesday night at 8pm in Holy Trinity Church, Fr Matthew Quay. Prayers for healing are on the first Wednesday of every month.

## DERRY

Dungiven Parish: Adoration of the Blessed Sacrament, Monday to Friday, 8am-noon and 3-9pm.

## DUBLIN

Adoration Hour of prayers for healing and individual blessings in St Laurence O'Toole Church, North Wall parish ([www.north-wallparish.ie](http://www.north-wallparish.ie)). Monday nights at 8pm starting November 5 until December 17. In the presence of the Blessed Sacrament there will be reflective music, prayers, and silence.

Life to the Full (Jn 10: 10) Book Club on Thursdays in St Paul's Church, Arran Quay 7-8.30pm. Join other 20-30-year-olds to meditate, share and discuss life, faith, purpose and how to live life to the full. Info: [st.pauls@dublindiocese.ie](mailto:st.pauls@dublindiocese.ie) or [www.facebook.com/lifetothefull-bookclub](https://www.facebook.com/lifetothefull-bookclub)

Our Lady of Knock prayer meetings take place on the last Thursday of every month in St Gabriel's Nursing Home, Glenayle Road, Raheny, Dublin 5, from 8pm-9pm.

The Encounter: Join other young adults for a night of live acoustic music, reflective prayer in adoration, with guest speaker on life, Faith and purpose followed by socialising, pizza and refreshments on Friday November 23 at 8pm in St Paul's Church, Arran Quay. Email: [st.pauls@dublindiocese.ie](mailto:st.pauls@dublindiocese.ie) and [www.facebook.com/theencounterdublincity](https://www.facebook.com/theencounterdublincity)

## FERMANAGH

A Mass to St Peregrine for all the sick is prayed each Wednesday evening in St Patrick's Church, Derrygonnelly at 7.30pm. [www.churchservices.tv/derrygonnelly](http://www.churchservices.tv/derrygonnelly)

## GALWAY

Day of Prayer for the Holy Souls in Purgatory in Emmanuel House, Clonfert, led by Eddie Stones and team on November 11 at 11am. Please bring a packed lunch.

## KILDARE

Family Cell Meeting: A cell meeting for parents/carers/expectant parents and babies/toddlers in Our Lady's Parish Centre on Tuesday afternoons 1-2pm. Volunteers will lead the meeting, prepare refreshments and help with the toddlers. For meeting dates and information: Kate 086 4132511. Email: [leixlipparishcells@gmail.com](mailto:leixlipparishcells@gmail.com) Website: [www.parishcellsireland.ie](http://www.parishcellsireland.ie)

## LIMERICK

Eucharistic Adoration takes place each Friday in Raheen church following 10am Mass until 10pm, Crecora on Thursdays, following morning Mass until 12noon and from 6-10pm, and in Mungret Church on Wednesdays, from 10am to 12noon.

## LOUTH

Mass in reparation to the Immaculate Heart of Mary will take place at 10.30am every first Saturday of the month in St Malachy's Church, Anne Street, Dundalk. Organised by the Legion of Mary, Presidium of Our Lady of the Listening Heart. Spiritual Director Fr Bede McGregor OP.

A Holy Hour with music and reflections will be held in St Mary's Church on James Street, Drogheda, on Wednesday November 14 at 8pm.

A Centre Prayer Meeting is held at Mount Oliver (near Ballymascanlon Dundalk) every Wednesday evening at 7.30pm. Contact 00353 863623361 from the North of Ireland or 0863623361 from the Republic of Ireland.

## MEATH

Enfield Prayer Group meets every Monday evening at 7.30pm in the parish centre.

## OFFALY

Clonmacnois Prayer Vigil in Cluain Chiarain Prayer Centre on Friday November 16 and every third Friday. Mass at 9pm. Adoration and Prayers follow until 2.10am. Enquiries Dave: 085 7746763.

## ROSCOMMON

Adoration of the Blessed Sacrament at St Croan's Church, Ballymoe, every Monday, 10-11am and Thursday, 8-10pm. Also at St Bride's Church, Ballintubber, every Wednesday, 7.30-8.30pm.

## WICKLOW

The Glencree Parish Group hold a special Mass for healing in St Kevin's Church, Glencree on the first Saturday of the month.

St Patrick's Prayer Meeting, Tuesdays, 7.30pm in the De La Salle Pastoral Centre beside St Patrick's Church, Wicklow Town.





# World Report

## IN BRIEF

### Asia Bibi's lawyer flees Pakistan in mortal fear

● The lawyer representing a Pakistani Christian woman acquitted of blasphemy after almost eight years on death row has fled the country in fear for his life, according to reports.

Asia Bibi's acquittal last week prompted violent protests by the Islamist movement Tehreek-e-Labbaik (TLP), and last Friday her lawyer Saiful Malook said he was concerned for his life. Two days later, an associate who asked not to be named for security reasons said Malook had left the country "for Europe".

His departure comes as Bibi's husband, Ashiq Masih, begged the UK, US or Canada to grant his family asylum in a video message.

### 'Courageous' Italian Mother Clelia beatified

● Mother Clelia Merloni, a 20th-Century Italian religious sister and founder of the women's institute of the Apostles of the Sacred Heart of Jesus, was beatified in Rome on Saturday, November 3.

"The Church is recognising this great woman, a woman of Faith, a woman of courage and humility, and especially a woman of pardon," Sr Anne Walsh, vicar general of the Apostles, said at the ceremony at the Basilica of St John Lateran.

"How can I become holy?" Mother Clelia once wrote. "By doing as best as I can everything that will be asked of me each day."

### Philadelphia foster families continue fight for CSS

● Foster parents in Philadelphia will be in court this week asking a judge to allow a Catholic agency to continue placing children in foster care during a lawsuit that charges the city has unjustly discriminated against the agency.

"This is an important question – can the city end the ministry of an organisation that has provided foster care for a century all over a political disagreement because

that agency will not provide written certifications for same-sex couples?" Lori Windham, senior counsel at Becket, said.

In March, city officials stated that Philadelphia would no longer allow Catholic Social Services (CSS) to place children in foster care. The officials cited the group's unwillingness to place foster children with same-sex couples due to its religious beliefs on traditional marriage.

### Philippines' missing people remembered on All Souls' Day

● Families of victims of enforced disappearances in the Philippines, or 'desaparecidos', offered flowers and candles for their missing loved ones on All Souls' Day as they protested what they described as "government inaction" on the issue.

"Let us bury the remains and build tombstones with their names. Allow us to grieve with dignity," said Erlinda Cadapan, mother of a missing student activist, during a protest outside Manila's Minor Basilica of the Black Nazarene.

"We have nowhere to offer candles and flowers. Give us the chance to provide decent burial for them," said Cadapan, who also serves as spokeswoman of the group Families of Desaparecidos for Justice.

### Two priests in China placed in detention

● Two priests of the underground Catholic Church in China have been detained by authorities in Hebei Province, according to an anonymous source. The priests from Xuanhua Diocese are Fr Su Guipeng and Fr Zhao He.

The source said Fr Zhao, who serves in the Dongcheng Catholic Church, was taken away by the personnel of the United Front Work Department of Yangyuan County on October 24. The source said that the priest had been placed in detention at a hotel. His mobile phone had been confiscated and he was under constant guard. Fr Su Guipeng, who serves in Shadifang parish, was placed under home arrest on October 13 so he could be indoctrinated on government policies.

## Seven more of Egypt's Christians ambushed and killed by ISIS

Seven Coptic Christians were killed and 12 more injured in Egypt when a bus traveling to a desert monastery south of Cairo was ambushed by Islamic militants.

The bus was traveling to St Samuel the Confessor monastery on November 2, when a number of attackers approached the vehicle from nearby dirt roads and opened fire. ISIS claimed responsibility for the attack.

One pilgrim was buried on Friday while the remaining six were buried on Saturday.

Mourners expressed grief and anger as they left Prince Tadros church in the city of Minya, where the bodies of the six victims lay.

On Saturday, people displayed their anger and frustration: according to news agency AFP, the coffins were carried away from the church accompanied by cries of "with our souls, with our blood, we will defend the Cross!", while security members – sent to guard the congregation – were booed.

The ambush is very similar to an attack in May 2017,



Relatives react during the funeral of one of the people killed in the attack.

which also involved a bus heading to visit the monastery of St Samuel the Confessor.

That attack which killed 29 people and left 22 injured, was eventually claimed by the Islamic State as well.

Last year, Egypt's Coptic Christians have suffered numerous attacks by Islamic militants after ISIS issued a call to target the country's Christians in February 2017. In

addition to the bus massacre in Minya in May of that year, 45 people were killed and over 125 were injured in two separate bombings of Coptic churches on Palm Sunday.

### Majority

In December 2017, 11 people were shot and killed in an Islamist attack on a church in the city of Helwan.

About 10% of Egypt's population are Christian, the vast

majority of whom are Coptic Orthodox.

In April of 2017, following the Palm Sunday bombings, Pope Francis travelled to Cairo and appeared in public with the Coptic Pope Tawadros II and other religious figures. Pope Francis honoured various Coptic martyrs during this visit, and declared that the sufferings of the Copts "are also our sufferings".

## Mother Teresa nun refused bail in India over adoption scandal

The High Court in India's Jharkhand state has rejected the latest bail plea of a Missionaries of Charity nun accused of selling babies from a congregation-run home for unwed mothers.

Sr Concilia was arrested on July 4 at Nirmal Hriday, the home she managed for unmarried mothers in the state capital Ranchi. She was initially remanded in custody for 14 days. She and her congregation have denied the illegal trading of babies.

Courts have since refused her bail several times, most recently on October 30, on the grounds that the investigation of the case and a probe into the activities of her congregation could be hampered

if she is released.

Sr Concilia was arrested along with a staff member following complaints that the staff member took money to give a baby to a childless couple but failed to keep her promise.

### Legal help

Jesuit Fr Peter Martin, a lawyer who is providing legal help, said the nun's congregation and Church officials had expected bail to be granted by the High Court after a district court turned down her bail application on July 20.

He said the next option was to approach the Supreme Court.

Police claim that Jharkhand state's

Child Welfare Committee suspected that the home was involved in the illegal trading of children after a couple complained they were not given a child despite paying 120,000 rupees (€1,445) as an adoption fee.

Police said they recovered 65,000 rupees from the arrested staff member that the couple allegedly paid to get a baby from the home run by Missionaries of Charity, a congregation founded by St Teresa of Kolkata, commonly known as Mother Teresa.

Sr Mary Prema Pierick, who heads the congregation, has denied the allegation.

## Hubble's law name change to honour priest

The International Astronomical Union has voted in favor of a recommendation to rename the Hubble law the Hubble-Lemaître law, to acknowledge the contributions of the Belgian priest and astronomer Georges Lemaître to the scientific theory of the expansion of the universe.

"To honour the intellectual integrity and the supremely

significant discovery by Georges Lemaître, the IAU is pleased to recommend that the expansion of the Universe be referred to as the Hubble-Lemaître law," the association stated.

Fr Georges Lemaître, who died in 1966, was a physicist and mathematician who is widely credited with developing the 'Big Bang' theory to

explain the physical origin of the universe.

Hubble's law describes how objects in the expanding universe move away from each other with a velocity proportional to their distance apart.

Renaming the law was presented and discussed at the IAU's 30th General Assembly in Vienne. "This resolution was proposed in order to pay

tribute to both Lemaître and Hubble for their fundamental contributions to the development of modern cosmology," the IAU noted.

Among the resolution's desires was "to honour the intellectual integrity of Georges Lemaître that made him value more the progress of science rather than his own visibility."





Edited by Chai Brady  
chai@irishcatholic.ie

## Pope's prayers for deceased cardinals and bishops



Pope Francis leaves St Peter's Basilica after celebrating a Mass in memory of cardinals and bishops who died in the past year. Photo: CNS

## French bishops publish report showing progress in tackling abuse

France's Catholic bishops have published a report on measures to combat sexual abuse by clergy, listing data on criminal charges and efforts by a new anti-abuse commission. "The journey to zero tolerance has begun in a firm and visible way," Bishop Luc Crepy of Le Puy-en-Velay, head of the French Church's permanent commission for fighting paedophilia, said in his introduction.

He said national and local Church officials were working on materials to encourage "accepting and listening to victims, facilitating denunciation of criminal paedophilia" and pursuing its perpetrators in the courts.

The report was published as retired Bishop Andre Fort of Orleans became the first French Church leader to go on trial for alleged failure to report abuse by clergy.

The report said the bishops' conference had launched its independent anti-abuse commission in April 2016, along with a website for victims and 71 diocesan centres, which have trained up to 8,000 priests, seminarians and lay Catholics in prevention.

The report added that in 2017-2018, 211 victims came forward, mostly citing historic abuse, while 75 cases were passed to prosecutors and 49 clergy were suspended from ministry; 10 of those suspended remained under criminal investigation.

### Good treatment

Bishop Crepy said although the Church was working "to put in place a culture of good treatment and security for the youngest, it does not deny there is still a long way to travel".

"The culture of secrecy, the temptation to minimise the gravity of sexual abuse, the failure or refusal to hear the victims, and the desire to defend the institution at any price – these are still obstacles to be overcome in the Church. What has been done over these two years is only the start."

Besides the 2016 measures unveiled by Archbishop Georges Pontier of Marseilles, conference president, in 2017, the bishops issued a new guide, 'Struggling Against Paedophilia'.

Victim groups have complained of insufficient action by the Church, whose primate, Cardinal Philippe Barbarin of Lyon, faces a criminal trial in January on charges of failing to discipline a local priest, Fr Bernard Preynat, who abused children while running a scout group in the 1980s.

## Poland's bishops say country's freedom linked with Catholicism

Poland's bishops marked their country's centenary of independence by warning freedom could be lost again if Poles abandon their Catholic Faith.

In a pastoral letter for the November 11 centenary, the bishops said love of homeland was a divine command and was expressed through "daily civic honesty, readiness to serve and dedication to the

common good".

"Our homeland's painful history should sensitise us to threats to the nation's spiritual freedom and sovereignty," the bishops said.

They said independence required not just "armed struggle, and political and diplomatic efforts," but "resolute Faith and prayer".

They said Poland was being "morally and spiritually

weakened" by "a spreading captivity, especially among young Poles, from alcohol, drugs, pornography, internet threats, gambling, etc..."

"Celebrating this anniversary impels us to reflect on Poland's current state and the dangers to its sovereign existence. The gravest of these arise from abandoning the Catholic Faith and the Christian principles governing our

national life and state's functioning. This has already led in the past to our republic's collapse."

"Among our national shortcomings, we increasingly witness the voice of private interests, individual and group egoism, lack of regard for the common good, and slander and abuse of the Catholic Faith and Polish national traditions," the bishops said.

## Vatican roundup

### All Souls day is time to remember and hope - Pope

The Mass for the feast of All Souls is "realistic, concrete" in calling Catholics to remember the people and events of their past, to consider how they live today and to hope for eternal life with God and their loved ones who preceded them, Pope Francis said.

Celebrating an outdoor Mass on November 2, the feast of All Souls, in Rome's Laurentino cemetery, the Pope said remembering "those who walked before us" is not only about the beloved dead. It is also about remembering that each person has a history, a family and is part of something larger than themselves he said.

"Remembering is what strengthens a people because they feel rooted," they have an identity and history, Francis said. "Memory reminds us that we are not alone. We are part of a people."

Pope Francis pointed to the tombstones and the mausoleum behind the crowd, noting that they represent "the many people who have shared part of our journey".

"It is not easy to remember," the Pope said. "Often we tire at the thought of looking back, of asking: 'What happened in my life, my family, my people?' but today is a day for remembering."

### 'Sand Nativity' to display in Vatican

The Vatican will unveil a massive Nativity scene made entirely of sand this winter.

It will be displayed in St Peter's Square and features a 52-foot wide sand sculpture from Jesolo, an Italian seaside resort town roughly 65km north of Venice.

The intricate sculpture, along with a 13-metre-tall red spruce tree donated by the Diocese of Concordia-Pordenone in the northern Italian region of Veneto, will be unveiled at the Vatican's annual tree lighting ceremony on December 7.

Bas-relief sand sculptures, like the one

that will be featured in St Peter's Square, are a tradition in Jesolo which, since 1998, has been the home of an annual sand sculpture festival.

At the helm of the sculpture project, dubbed the 'Sand Nativity', is US sculptor Rich Varano. According to the city's website for the Nativity scene, Varano is an accomplished sand sculptor with over 40 years' experience.

He is joined by 11 artists from around the world.

The 'Sand Nativity' scene and tree will remain in St Peter's Square until the feast of the Lord's Baptism on January 13.

### Refugee injustice ignored with 'guilty silence'

The "throwaway culture" has become a pandemic and it leaves migrants and displaced people without a voice and at the mercy of those who exploit them, Pope Francis said.

In a message sent to participants at the World Social Forum on Migrations, the Pope said supporting migrants not only involves calling out injustice but also helping to "restore dignity to those who live with great uncertainty and who are unable to dream of a better world".

"Among these last ones are migrants, refugees and the displaced who are ignored, exploited, violated and abused through the guilty silence of many," he said.

The November 2-4 conference in Mexico city was dedicated to finding ways to influence public policy "in favour of the defence of the rights of migrants and their families" and to "strengthening the dialogues between social networks and migrants" the forum's website stated.

Among those present were Jesuit Fr Michael Czerny, undersecretary of the Migrants and Refugee Section of the Vatican Dicastery for Promoting Integral Human Development and Cardinal Carlos Aguiar Retes of Mexico city.



# 'Panic-stricken' US episcopate not without moral leaders



US laity still have 'serious partners' in episcopate, writes **Michael W. Higgins**

**H**aving barely weathered the media fallout of the McCarrick Affair and the Pennsylvania Grand Jury Report with its indictment of some 300 priests over 70 years with a thousand abuse allegations, the American episcopate is bracing itself for a highly scrutinised meeting of its membership this month.

Cardinal Donald Wuerl of Washington, a senior ranking cleric of pro-Francis sensibility, has submitted his resignation to the Pope predicated on his failure for appropriate oversight regarding abuse cases in Pittsburgh when he was Ordinary of that diocese – the resignation was accepted, if reluctantly, by the Pope.

Scandals still erupt, however, though with less intensity. The latest: an auxiliary bishop of New York Archdiocese has been relieved of his duties based on an allegation that both the civil and ecclesiastical authorities concede has a high rate of credibility.

Many in the episcopate wait nervously for the next shoe to drop, many others are vocally critical of Francis and his leadership in a time of institutional meltdown, and most, as is often the case, seem muddled and panic-stricken, remorseful and fearful of the future, unnerved and numbed by their collective dereliction.

## Good leaders

It is too sad. Many otherwise good leaders are sullied by association, and there is little in the way of vision and new thinking being proffered.

It doesn't help that a past nuncio to the US has galvanised discontent toward the Holy See, Francis and his American allies, and contributed to a polarising of the Church that is now comparable to the riven hostilities unleashed by Donald Trump's presidency.

But not all is lost. Catholic laity, once again demoralised by the failures of an uninspiring episcopal leadership and driven to find ways out of the national malaise on their own, do have some serious



People pray during a public gathering last month at Our Mother of Confidence Parish Hall in San Diego. Photos: CNS

partners in the episcopate.

Enter Robert McElroy, Bishop of the Diocese of San Diego, California.

**“We have precious little credibility left and we need to both empower and actualise the laity”**

A rare intellectual among US bishops – he has an undergraduate degree from Harvard in history and a doctorate from Stanford in political science, in addition to graduate work in theology at Berkeley and a doctorate from one

of Rome's pontifical universities, the Gregorian—he is poised to provide some bold directions in a time of loss and confounding.

On a recent visit to Sacred Heart University, a lay-run Catholic university in Connecticut, to deliver two lectures – ‘The Pastoral Revolution of Pope Francis: The Challenge for the Academy in Today's Changing Church’ and ‘The Church is a Field Hospital: Pope Francis's Pastoral Vision for God's People’ – McElroy exhibited an impressive openness and transparency that augurs well for a serious reformation of attitude and

pastoral strategies in the US. He was not shy in naming the national pathologies of the heart and the spirit.

He issued a challenge to his brother bishops: unless we bishops solve the problem of clerical sex abuse, or at least have a workable plan to address it with all its ramifications, we dare not return to our dioceses. We have precious little credibility left and we need to both empower and actualise the laity.

One direct way of recovering their waning influence among Catholics is to implement the

pastoral vision of the current Bishop of Rome, a vision that McElroy described in some detail outlining Francis's foundational metaphor of the field hospital – a Church for the messy, the disorganised, the inefficient, a struggling humanity capable of spiritual heroicity.

**“One direct way of recovering their waning influence among Catholics is to implement the pastoral vision of the current Bishop of Rome”**

We are all – that is everyone, without exception – patients in this field hospital, in need of caring not cheap judgmentalism, and the Church's ministers must always give priority to mercy, the only antidote to despair and guilt.

The Catholic Church in the United States is roiled by controversy and unprecedented divisiveness but it is not without leaders of intellectual and moral probity.

Key among such a number is the Bishop of San Diego.

**i** Michael W. Higgins is co-author with Peter Kavanagh of the award-winning *Suffer the Children unto Me: A Critical Inquiry into the Clerical Sex Abuse Scandal and Distinguished Professor of Catholic Thought at Sacred Heart University in Fairfield, Connecticut, US.*



San Diego Bishop Robert McElroy.





*Christmas*

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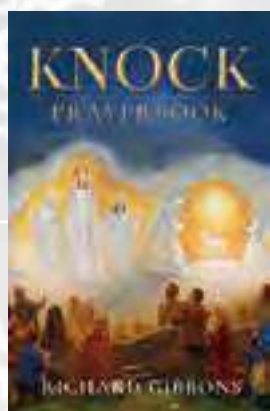
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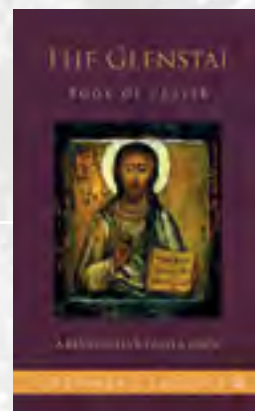
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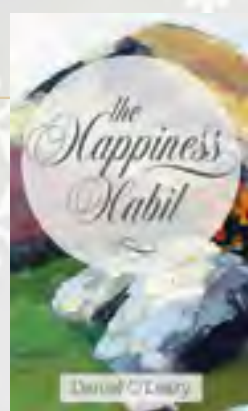
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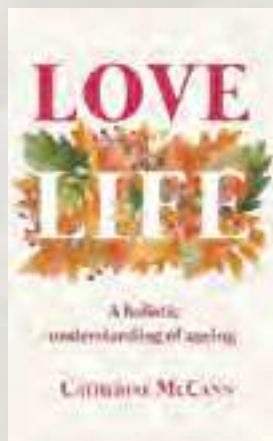


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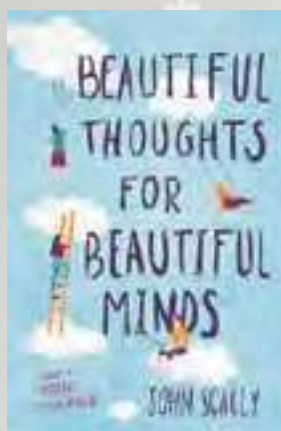


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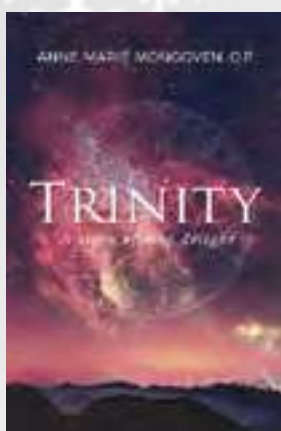
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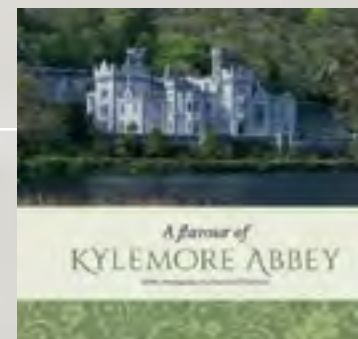


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# Letters

## Letter of the week

### A more synodal Church would be rewarding

**Dear Editor,** Archbishop Eamon Martin's call for a 'listening Church' (IC 1/11/2018) is a brave suggestion, though it's hard not to feel that there's a risk that this may be brave in the sense that Sir Humphrey of television's *Yes, Minister* might have used the word: who knows what such a proposal might unleash?

Back in the 19th Century, Blessed John Henry Newman talked about the wisdom of consulting the laity in matters of doctrine, saying that Rome shouldn't consult them for advice on how it should define things, but in the same way as we would check a train timetable or a watch, simply to

find out what ordinary people believe the Church teaches. He also made a point of pointing out in his writings that ordinary Catholics in one place might not be of one mind as ordinary Catholics in another.

A key part of this, he said, was that for ordinary Catholics to be credible in this area they needed to have been well catechised, and I think that if we're honest we'll admit that catechesis has not been a strength of the Irish Church for decades, if not for rather longer.

At the same time, Pope Francis regularly speaks of meeting people where they are, and the fact is that Dr

Martin and his brother bishops have the job of tending for the flocks they have, not the flocks they might like to have.

A more synodal Church might at least help our clergy to hear the deepest needs of those in their care and might also encourage young Catholics to come forward to take up leadership roles in the Church, helping us grow into a renewed community of faith.

Let's pray this courage is rewarded.

*Yours etc.,  
Gabriel Kelly,  
Drogheda, Co. Louth.*

### Wrong to put power before principle

**Dear Editor,** I accept that the majority of those who voted in the referendum on abortion voted 'Yes' even though they only represented 42% of the total electorate. However, to say that every 'Yes' voter voted for absolutely no reason abortion up to 12 weeks is simply wrong and wholly dishonest.

It appears though that some pro-life politicians are using the result to justify

them changing their mind and voting for abortion legislation as they 'must abide by the will of the people'.

Can I remind those politicians that the people only voted to repeal the Eighth Amendment and place the issue of abortion legislation with the Oireachtas? The people didn't vote for the legislation because it was not on the

ballot paper.

Those who were elected by the electorate for their pro-life views need to still respect their supporters and themselves and vote accordingly.

They need to differentiate between what are two completely separate issues. To do otherwise would not only be a travesty of justice, it would be fundamentally a flawed interpretation of the

result, as based on the exit poll many 'Yes' voters clearly demonstrated they did not agree with the 12-week period proposed.

For politicians to vote in favour of something they clearly disagree with could only be perceived as putting power before principle.

*Yours etc.,  
John Burke,  
Clontarf,  
Dublin 3.*

### Send in the clowns

**Dear Editor,** One interesting aside in the debacle about recently-constructed schools that now need emergency remedial work for safety purposes is surely the fact that the buildings were passed as safe by State inspectors. It would certainly make one think twice about handing education and healthcare completely over to the Government. As Stephen Sondheim might put it, "send in the clowns...don't bother, they're here".

*Yours etc.,  
Mary O'Regan,  
Letterkenny, Co. Donegal.*



### The Angelus is more necessary than ever

**Dear Editor,** I hope and pray that the spiritual soothing sound of the Angelus bell will not be taken from us. It is a timely reminder to us each day to pause and reflect for just a few moments and I think that is good for soul and body, whatever religious persuasion we adopt.

It is heartening to see on screen all work paused for a brief spell of our busy daily schedule and that short break to clear our heads and find time to think. I believe there are still dedicated people who operate the Angelus bell manually in Churches twice

daily; I recall our local sacristan many years ago, walking to such midday duty whatever the weather and the workman lifted his cap in reverence, the housekeeper rested her kneading hand from the mixed dough.

It helped slow down the brisk pace of everyday business and God knows that pause is more necessary than ever in present day demanding times.

Long may the Angelus bell toll  
*Yours etc.,  
Eilís Uí Bhriain,  
Castlelyons,  
Co. Cork.*

### Young people need true Catholic instruction

**Dear Editor,** When will our hierarchy wake up to the fact that there has not been any religious instruction in our national schools since Vatican II and to immediately start implementing true Catholic instruction to our deprived young people?

I suggest reprinting the *Catechism* of the pre-Vatican II days and issue them to every Catholic home in our country. At the same time as teaching their children, the parents would learn what should have been taught to them in the days gone by.

When the Truth is made known we would see vocations to the priesthood and religious life flourish once more in Ireland.

*Alive-O* is a disgrace – and you can judge the book by the cover in this case.

*Yours etc.,  
Anna Brady,  
Ballyjamesduff, Co. Cavan.*

## facebook community

Each week we publish a selection of comments from *The Irish Catholic* Facebook page

### Should Ireland offer asylum to Asia Bibi?

Her family needs somewhere safe to recover from the ordeal they have all been through. It would also be a recognition that Christians are persecuted and need refuge.  
– **Bairbre Cahill**

Can't see the Leo-led FG government offering her asylum as she is a Catholic. We all know what this Government thinks of Catholics. – **John Taaffe**

Yes, because she is a Christian fleeing persecution and Ireland should reach out to persecuted Christians and help them. – **Nuala Lynch**

She should be offered asylum irrespective of her religion, Ireland has acknowledged that blasphemy is not a crime, this woman cannot live in Pakistan, there is no issue about that. – **Peter Hinchliffe**

### Should RTÉ continue to broadcast the Angelus?

I'm voting STOP because after a vote for extreme abortion promoted by RTÉ, retaining it is utterly hypocritical and indeed insulting because there's no Faith behind it. – **Charles Glenn**

It is our call to prayer as Catholics. Do not touch the Angelus! – **Mary Duffy**

The lunatics have taken over the asylum. I am glad my grandparents are not alive today to see the absolute shambles Éire has become. – **Marion Smith**

I think the bishops have once again let us down by supporting a 'Yes' vote regarding the blasphemy removal. They could have at least stayed neutral. – **Mark McIntyre**

We will probably see an acceleration on the attacks on our Faith now because the people who don't share our Faith feel totally justified. We all need to enter the public arena and defend it. – **Nuala Lynch**

The gas thing is the one subject in this country where you can say and call what you like is Catholicism, try doing the same with other topics and religions and see what happens. – **Daragh Harmon**

It's a chance to stop for a few minutes to realise that there is a God who loves us so much he sent his son into a dark, dark world, very much what it is like today. It is a chance to realise that good, truth and justice will prevail and once again fills us with hope. – **Angela Quinn**

What do you think? Join in the conversation on *The Irish Catholic* Facebook page

## Letters to the Editor

All letters should include the writer's full name, postal address and telephone numbers (day and evening). Letter writers may receive a subsequent telephone call from *The Irish Catholic* as part of our authentication process which does not amount to a commitment to publish.

We regret that we cannot give prior notice of a letter's publication date, acknowledge unpublished letters or discuss the

merits of letters. We do not publish pseudonyms or other formulae to conceal the writer's identity, such as "name and address with editor". We do not print letters addressed to someone else, open letters, or verse. Letters to the Editor should only be sent to *The Irish Catholic*, and not other publications. Letters should not exceed 300 words and may be shortened for space requirements.





# When is our life fulfilled?



**Fr Rolheiser**

[www.ronrolheiser.com](http://www.ronrolheiser.com)

**W**hen is our life fulfilled? At what point in our lives do we say: "That's it! That's the climax! Nothing I can do from now on will outdo this. I've given what I have to give."

When can we say this? After we've reached the peak of our physical health and strength? After giving birth to a child? After successfully raising our children? After we've published a best-seller? After we're famous? After we've won a major championship? After we've celebrated the 60th anniversary of our marriage? After we've found a soulmate? After we're at peace after a long struggle with grief? When is it finally done? When has our growth reached its furthest place?

## Mystic

The medieval mystic, John of the Cross, says we reach this point in our lives when we have grown to what he calls "our deepest centre".

But he doesn't conceive of this the way we commonly picture it, namely, as the deepest centre inside our soul. Rather, for John, our deepest centre is the optimum point of our human growth, that is, the deepest maturity we can grow to before we begin to die. If this is true, then for a flower, its deepest center, its ultimate point of growth, would be not its bloom but the giving off of its seed as it dies. That's its

further point of growth, its ultimate accomplishment.

What's our ultimate point of growth? I suspect that we tend to think of this in terms of some concrete, positive accomplishment, like a successful career or some athletic, intellectual, or artistic achievement that's brought us satisfaction, recognition, and popularity. Or, looked at from the point of view of depth of meaning, we might answer the question differently by saying that our

ultimate achievement was a life-giving marriage, or being a good parent, or living a life that served others.

When, like a flower, do we give off our seed? Henri Nouwen suggests that people will answer this very differently: "For some it is when they are enjoying the full light of popularity; for others, when they have been totally forgotten; for some, when they have reached the peak of their strength; for others, when they feel powerless

and weak; for some it is when their creativity is in full bloom, for others, when they have lost all confidence in their potential."

When did Jesus give off his seed, the fullness of his spirit? For Jesus, it wasn't immediately after his miracles when the crowds stood in awe, and it wasn't after he had just walked on water, and it wasn't when his popularity reached the point where his contemporaries wanted to make him king that he felt he had accomplished his purpose in life and that people began to be touched in their souls by his spirit. None of these. When did Jesus have nothing further to achieve?

**“On the Cross, faithful to the end, to his God, to his word, to the love he preached and to his own integrity, he stopped living and began dying”**

It's worth quoting Henri Nouwen again, in answering this question: "We know one thing, however, for the Son of Man the wheel stopped when he had lost everything: his power to speak and to heal, his sense of success and influence, his disciples and friends – even his God. When he was nailed against a tree, robbed of all human dignity, he knew that he had aged enough, and said: 'It is fulfilled'" (John 19, 30).

"It is fulfilled!" The Greek word here is *Tetelesti*. This was an expression used by artists to signify that a work was completely

finished and that nothing more could be added to it. It was also used to express that something was complete.

For example, it was stamped on a document of charges against a criminal after he had served his full prison sentence; it was used by banks when a debt had been repaid; it was used by a servant to inform his master that a work had been completed; and it was used by athletes when, tired and exhausted, they successfully crossed the finish line in a race.

It is finished! A flower dies to give off its seed so it's appropriate that these were Jesus' last words. On the Cross, faithful to the end, to his God, to his word, to the love he preached and to his own integrity, he stopped living and began dying, and that's when he gave off his seed and that's when his spirit began to permeate the world.

He had reached his deepest centre, his life was fulfilled.

When does our living stop and our dying begin? When do we move from being in bloom to giving off our seed? Superficially, of course, it's when our health, strength, popularity, and attractiveness begin to wane and we start to fade out, into the margins, and eventually into the sunset.

But when this is seen in the light of Jesus' life, we see that in our fading out, like a flower long past its bloom, we begin to give off something of more value than the attractiveness of the bloom. That's when we can say: "It is fulfilled!"





# Cornerstone

Building tomorrow's parish today

**Ready for Mission**

The importance of outreach and inreach for parishes

Page 33

## Creating a Parish logo



### This week's Cornestone



**Fr Joe McDonald**

**Learning how to pray**

Page 29

### Sacraments

**Finding meaning in the Eucharist**

Page 30



**Lectio Divina**

**Praying with Sunday's Second Reading**

Page 28



**Designing a Parish Logo may seem like a difficult task, but there are many ways of utilising the creative power of the internet. The Parish of Ashbourne-Donaghmore tell us how the process worked for them**

Since the parish's constitution in 1981, Ashbourne-Donaghmore Parish has witnessed rapid growth and expansion as people from other continents and countries are making their home there and new relationships are being forged through faith, sport, education, business and shared interests. St. Patrick's Church,

Donaghmore and the Church of the Immaculate Conception, Ashbourne are places where the people of this parish gather as community to worship, pray, dedicate themselves in love and service, and commit themselves to each other and to God through the celebration of the Sacraments. The priests and members of the Parish Pastoral Council

wanted a logo that reflected Ashbourne-Donaghmore as a vibrant, dynamic, young, expanding parish. Previously used stencil drawings of the churches were functional, instantly identifiable, but were somewhat outdated as a means of communication.

» Continued on Page 28

FERNS CAFE (Catholic Adult Formation and Education)

PRESENTS

## FAITH ON FIRE:

LIVING OUR FAITH TODAY WITH HEAD, HANDS AND HEART

*Morning Conference on Faith with Bishop Denis Brennan, Bishop of Ferns*

**DATE** Saturday 24th November 2018

**PLACE** Riverside Park Hotel, Enniscorthy, Co. Wexford

**TIME** 9.30am to 1.30pm  
Lunch discount for conference attendees



1. **'Faith in the Head':** Understanding faith today. Fr Billy Swan, St Aidan's Cathedral, Enniscorthy.
2. **'Faith in the Hands':** Handing on the faith to our children. Mrs. Colette O' Doherty, Youth Leader and Safe-Guarding Co-ordinator in the Diocese of Ferns.
3. **'Faith in the Heart':** Prayer, love and the gift of a believing heart. Sr Holy Family, Servants of the Lord and the Virgin of Matará, Bunclogh.
4. **'Faith Tested':** Challenges to faith today. Dr Sean O'Leary, Blackwater parish and School of Education UCD.

*'I am close to you: keep moving ahead with courage. The light of faith will show the way to the renewal of the Christian life in Ireland in the years ahead'*

Pope Francis



All welcome. To book a place call or text your name to 086-1597722 on or before 17th November 2018



PARISH INITIATIVES

Creating a Parish logo

» Continued from Page 27

Fr. Derek Darby, Parish Priest explained how a local businessman and parishioner, Eamon Gallagher, PC Technix was maintaining our parish website and suggested we explore the possibility of creating a logo for use on our website, parish letterheads, weekly newsletter, parish seals, signage, etc. He introduced the parish to 'www.48hourslogo.com'. It is an on-line forum which attracts graphic designers from all over the world who 'compete' for a 'prize' by generating logo designs which best reflect the design brief submitted by the 'customer'. It involves three simple steps: 1. Create a Design Brief. What do you want the logo to say about you? 2. Select your 'contest options'. The customer offers a 'prize' to incentivise designers to engage with the brief. The higher the prize, the greater the attraction for top designers. Prizes range from approximately \$99, \$148, \$198. 3. Submit... Wait for 48 hours

**48 hours after**  
Within 48 hours, the first logo designs will begin to emerge and within a 2-3 days potentially 100s of submissions. The customer then whittles the entries down to the top three that best reflects the brief. At this stage the customer engages directly with the designers and where necessary refines their original design to ensure it encompasses all aspects of the brief. The designer will resubmit their final design with the suggested amendments.

“In a digital-age, image is important in order to compete, capture and engage effectively with the many other digital influences people are exposed to.”

When the customer is happy, they award the prize to the successful designer. In turn the customer receives exclusive rights to the design and the designer forwards the logo in the formats stipulated in the brief. As a process, 48hourslogo was interesting because it necessitated the parish reflecting on the message it wished to convey about itself. In a digital-age, image is important in order to compete, capture and engage effectively with the many other digital influences people are exposed to. So, we wanted a logo that not only influences, but also empowers our parishioners. What is it saying about Ashbourne-Donaghmore Parish? We hoped it served to remind people that we strive to live the hope of the Gospel with joy. The appeal of such a process is it generates potentially hundreds of designs from impartial designers who reflect back to us in image form how we see ourselves. The logo itself thus became a catechetical tool through which we cultivated among parishioners an appreciation of the historical foundations of our parish, the call to evangelisation, and how we are guided as a faith community to worship, hope and joy, always in the service of the Gospel. The logo becomes synonymous with the parish.

**Brief submitted for Logo Design**  
Ashbourne-Donaghmore Parish is a Roman Catholic Parish of the Diocese of Meath comprising two churches – the Church of the Immaculate Conception and the Church of St. Patrick. We are a vibrant, young community with a population of c.17,500 people. We see ourselves as a parish without walls, a parish that reaches out to and welcomes everybody. Our target audience is not age specific. The logo should be professional, one which is visually appealing, generates interest in the parish and is expressive of our Christian faith, and the fact that we are Christ-centred. The design should be contemporary, artistic and creative, possibly containing images of the cross, people, church etc... We would require some aspect of the Marian and Patrician elements of our parish either in style or in colour (blue/green respectively). Please avoid clichéd images, for example, a traditional shamrock for St. Patrick!!  
The image will be used as a parish logo for the website, but also on parish letterheads and business cards.  
• Print-ready logo artwork files: EPS and AI  
• Screen-optimized logo artwork files: JPEG, GIF, PNG, and PSD  
• Logo usage guidelines: PDF



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• Business-card design (double-sided) print-ready file: PDF  
• Any font licenses and font files that may be used to complete the project

**Ashbourne-Donaghmore Parish Launches New Parish Logo**  
The new design encompasses the two faith-communities which historical make up Ashbourne-Donaghmore Parish. The green segment (top left) of the new logo symbolises the Church of St. Patrick, Donaghmore. The three white receding stripes are a contemporary representation of the Holy Trinity, a symbol which embodied the mission and teaching of St. Patrick. The cross represents the faith we celebrate, the symbol of sacrifice, love, mercy and hope. The figure reaching out to the cross symbolises our community committed to faith, worship, hope and joy. The blue segment (bottom right) of the logo represents the Church of the Immacu-

late Conception, Ashbourne. The gold eight pointed star, symbolizes the Virgin Mary, the Mother of Christ and the Church. The orange flame-like segment symbolises the Holy

Spirit continually at work in our parish, but always uniting our parish in prayer, guiding us in the way we respond to the signs of the times by the light of the gospel.

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Scripture

Reflecting on Scripture is an important part of the Christian faith. Often, however, we Catholics do not allow ourselves the time to really reflect on the Word of God. This weekly series will explore the Second Reading from the coming Sunday's Mass. While originally written to the early church communities, Scripture is the living Word of God, so each week we can read what was being said to encourage and challenge early Christian communities in order to hear what is being said to us today.

**Hebrews 9:24-28**  
*It is not as though Christ had entered a man-made sanctuary which was only modelled on the real one; but it was heaven itself, so that he could appear in the actual presence of God on our behalf. And he does not have to offer himself again and again, like the high priest going into the sanctuary year after year with the blood that is not his own, or else he would have had to suffer over and over again since the world began. Instead of that, he has made his appearance once and for all, now at the end of the last age, to do away with sin by sacrificing himself. Since men only die once, and after that comes judgement, so Christ, too, offers himself only once to take the faults of many on himself, and when he appears a second time, it will not be to deal with sin but to reward with salvation those who are waiting for him.*

**Spend some time in prayer with the reading.**  
1. Find a quiet place, and give yourself fifteen minutes without distractions. Read the section once, and then pause for reflection. Ask the Holy Spirit to guide your thoughts and response to the passage.  
2. Read the passage a second time. Ask yourself: What do I find challenging about this reading? Is there anything that I can try to do differently in my life as a response to it? What is the message in this reading for our parish? Write down anything that comes to your head.  
3. Pause in silent reflection, and then read the passage a third time.





# Learning how to pray

**Fr Joe McDonald** looks at different ways of prayer, and how we can be taught how to pray well.

**I**n response to people's questions about prayer, I would like to say a number of things. I believe we can be taught to pray. My novice-master, Rev. Bro. James Quentin Harney CFC taught me how to pray, and I will always be grateful for that. Perhaps the best book on prayer that I have read is, *Teach Us to Pray* by Andre Louf, though I agree it's not an easy read. Of course the *Our Father* has a beautiful perfect simplicity that cannot be surpassed, not least of all because it is the Lord's own prayer. I love St. Patrick's Breastplate. Thomas Merton's prayer is one of my favourites, so much so that I used it for my ordination card. Whilst the demand of Charles de Foucauld's *Prayer of Abandonment* continues to challenge me I recognise its power. There is a particular beauty in a reflective

scripture rosary or a meditative Way of the Cross. We should not dismiss the simple little prayers of the heart, little darts of love... Thank you Jesus....Lord help me...Father forgive me. I love Night Prayer, as in the Divine Office. The ultimate prayer, the pinnacle, is of course the Eucharist. Aside from this, at this stage of my life I have moved towards the prayer of silence. Wordless time in the presence of the Lord. He looks at me and smiles and whilst I don't always get it, He is mad about me, as in He loves me totally and completely. Gradually He lifts my head and I look at Him, and then I'm gone.....melted...falling in His Love.....Having said all that, for what it's worth here's one of my own written prayers...



## A PRAYER OF THANKS TO THE HOLY TRINITY

Heavenly Father,

Thank You for all creation, ESPECIALLY US, my sisters and brothers, the high point of your work. Thank You for the wonder of all you have made, thanks for the mountains and for the sea, when it's calm, but also when it thunders and crashes. Father, thank You for colour, for all the green but most especially my favourite, a BIG thank You for purple. Thanks for flowers and plants. Thank You for busy lizzies, for rhododendrons and of course for roses. One of Your greatest presents to us is the gift of wildlife and animals. I could list so many beautiful things here, but I will stick with the best of all. Heavenly Father thank You for giving us dogs. Yes, thanks for German Shepherds, for Bichon Frise and Labradors, and thanks even for Pugs, but WOW, how you excelled Yourself with Boxers! Imagine a world without Boxers, a horrible chilling thought! Thank You so much for Boxers!

Lord Jesus,

Thank You for becoming one of us! Thank You, Lord, for being fully divine, and fully human. Thank You for being a baby, a toddler, a child and a teenager. Thanks for crying, for laughing, thanks for falling, and thanks for getting up again. Lord Jesus thanks for Your words, Your teaching, Your stories, and especially for all Your actions. Every single one of these packed with love for us. Thanks for Your hands gently upon us. Thank You, Lord, for your healing. Thank You, Jesus; for Your Body, Your Blood. Thank You, Lord, for Good Friday. What pain! What suffering! What love! Thank You for the victory, for beating Death. Thank You, Lord for Easter dawn. Thanks for changing sickness, suffering and death forever. Lord, thank You for helping me to relate to others. Thank You Jesus for the gift of others, for the joy and pain of being human, for the beauty and wonder of people, and how they lead me to grow into the beautiful person You want me to be.

Holy Spirit,

Thank You for being within me. Thank You for moving inside my soul, for stirring me to think of God. Thank You for nudging me towards the Kingdom of Heaven. Thanks for swirling around me when I am frightened. Holy Spirit thanks for the joy of the dance. Thank You for your gifts. Thank You for prudence, wisdom and courage. Thank You, Holy Spirit for causing our jaws to drop, and our eyes to pop at God present in the world. For music and song, rhythm and beat, and art, thank You. Holy Spirit, thanks above all for Your gentle whisper deep in my soul, telling me all will be well, murmuring to me not to be afraid. Amen.

P.S. Thanks for the stars, and the changing face of the moon, and rabbits, and I nearly forgot, thanksfor chocolate! Amen!



## Fish & Tips

### Daily Ideas for Disciples



#### "Seven times a day I praise you."

– Psalm 118(119):164

Prayer is an important part of the life of a disciple. The Church has given us many riches when it comes to prayer, and the Universalis App and website is a great resource for those who might be looking for guidance in their prayer life. The App contains everything from daily Mass readings to the Liturgy of the Hours. The Liturgy of the Hours is the richest single prayer resource of the Christian Church, with prayers, psalms and readings for each of the Hours, changing each day and through the seasons. But

with more than a thousand different Hours every year, the books are thick and using them is complex. The Universalis App can be used to help every disciple in their daily lives to find the seven times a day to praise God, including the Hours. There is also a Catholic Calendar and many other features. There is a free version of the app, and one that can be bought for less than a tenner, and which requires no subscription. Visit [www.universalis.com](http://www.universalis.com) for more information and to download the app to your computer.

## People of God



### St Adomnan

The ninth Abbot of Iona, Adomnan by name, was an extraordinarily gifted man. In his own day and for long afterwards he seems to have been perceived as worthy of much the same status and veneration accorded to St Colmcille. He was a man of action, a man of letters and a man of God. His ability and versatility were such as to combine a deep religious life with such varied activities as administrative work in the monastery and historical and literary research in the scriptorium, together with diplomacy and statesmanship on the international stage in both civil and religious affairs.

He is most known for his *Life of Colmcille*, which is called 'perhaps the most valuable monument of the Irish church which has escaped the ravages of time'. The second most important of Adomnan's

surviving books is *De Locis Sanctis*, Concerning the Holy Places. On completion of this work he presented it to his friend and pupil, King Aldfrith of Northumbria, and in time it became the basis of the Venerable Bebe's own work on the same subject.

The controversy over the appropriate system for calculating the date of Easter raged all through Adomnan's life, and although he expended considerable time, energy and diplomacy on the subject, he died without seeing it fully resolved. Though he had considerable success among most of his Irish subjects, his home community on Iona proved intractable.

From *Early Irish Saints*, Columba Books



EVANGELISATION

# A parish ready to explore is one that is ready to thrive



**Donal Harrington** uncovers why it's not enough just to reach out, and why tomorrow's parish needs to be ready to explore.

Tomorrow's parish is one that appreciates the challenges of both outreach and inreach. The following image may clarify how the two are linked together. Imagine a book lying on the table. Some of it is sticking out over the edge. If you push the book out a little, and then further again, it will wobble and eventually topple and fall. There is no longer enough of the book on the table to balance it and support it stretching out further. The book on the table stands for tomorrow's parish. We talk a lot about the need to reach out. But, as depicted in the image, we must think in terms of both reaching out and reaching in. We reach out to engage with people out there. We reach in to deepen our sense of who we are as a faith community. As with the book, the parish can only reach out insofar as it is reaching in. There has to be a depth of inreach in order to support outreach.

**Explore**  
Tomorrow's parish reaches out and it reaches in. It holds a balance. But not all responses to the situation achieve this balance. Let us describe four options. One is to ignore. Another is to deplore. A third is to restore. And the final one is to explore. Each represents a different balance between outreach and

inreach. There are some who are not thinking about outreach at all. They choose to go on as before. They choose to circle the wagons, as it were. They aspire to no more than an oasis of comfort for themselves. 'It will see us out,' they may think. This is where people choose to ignore what is going on. Then there are those who choose to deplore. They deplore what is happening out there. They deplore the materialism in today's world. They deplore how people have abandoned their religious practice. And they deplore what is happening within. They deplore the changes in the church. This is all they see. In both these options, to ignore or to deplore, there is little inclination to reach out. But there is no inreach

either. It is complacent – 'as you were'. The problems are seen largely to lie out there. If there were a real interest in reaching in, it would generate a desire to reach out as well. As it is, these two options are heading for slow but sure extinction.

**“When inreach and outreach go together, we are no longer trying to restore, or to ignore, or to deplore. We are ready to explore.”**

There are also those who do think about outreach, but who think that outreach on its own is enough. It is outreach without inreach. It sees only one-way traffic. It thinks simply of 'bringing them back' – sometimes for self-centred motives, to make ourselves feel better. It does not see

what is spiritually rich in people's lives out there. And it fails to ask, 'back to what?' It fails to see what is deficient or lifeless in here. This option naïvely wants to restore.

**“Tomorrow's faith community is a place of exploration. Reaching out and reaching in explores new ways of being church.”**

The point is that reaching out and reaching in belong together. Somewhere I came across a piece of research about parishes that reach out. It found that the parishes which were most successful in reaching out were the ones that demanded high standards of themselves. This captures it perfectly. Reaching in is itself an outreach. It becomes a witness. We reach out first of all

by challenging ourselves. We cannot truly reach out without reaching in. When inreach and outreach go together, we are no longer trying to restore, or to ignore, or to deplore. We are ready to explore.

Tomorrow's faith community is a place of exploration. Reaching out and reaching in explores new depths. It explores new ways of being church. It explores new ways of engaging with others out there. There is a sense of hope in this, a sense of possibility. There is a sense of the creative God, the God who is doing a new thing. Exploring is unfamiliar. As a faith community, we are not used to having to reach out, especially in a way that is not patronizing or condescending, appreciating the spiritual depth already out there without trying to proselytise. Equally, we are not used to having to reach in. We take our beliefs and roots for granted. We must challenge ourselves to engage in a deeper, newer faith.



## Sacraments

# Finding meaning in the Eucharist

**Dr Fáinche Ryan**  
We are sure of that Jesus shared a meal with his disciples the night before he was killed on a cross. There are accounts of this fact in Matthew, Mark and Luke and in Paul's letter to the Corinthians. For Jewish people, this sharing of a meal with one's friends was an event rich in meaning, a real mark of fellowship whereby you identified yourself as part of the group with whom you ate, agreeing to live as they lived, abide by their customs. A meal was seen as a ritual, a way of expressing faith. There are various prayers of

thanksgiving or blessing (berakah) prayed. As the meal begins bread is blessed, broken and distributed with words like the following being said: 'Blessed are you, Lord our God, eternal king, for bringing forth bread from the earth.' On feasts there would also be a blessing over wine in words such as: 'Blessed are you, Lord our God, eternal King, for making the fruit of the vine.' At the end of a meal on a solemn occasion there was a long prayer of thanksgiving, often recited over a special cup of wine which was then passed around the table. We can see here the roots of our practice today. There are some things we cannot



be sure of regarding this meal. Firstly scholars cannot be sure that this meal was an actual Passover meal, nor can scholars be sure of who precisely was there. What is perhaps more important than seeking precision in facts is trying to understand the rich symbolic meaning attached to what happened. The Jewish people sacrifice

a lamb to commemorate their liberation from slavery in Egypt, in this way reminding themselves yearly of the fact that God 'passed over' (in Hebrew pesach) the houses of the Jews when He slew the first-born of Egypt, and then brought about their liberation. God is their liberator, God is faithful, and this is a constant theme in the story of the

People of God. Jesus carries this covenant forward to a new degree – he becomes, for those who follow him, the paschal lamb, 'For our paschal lamb, Christ has been sacrificed' (1 Cor 5:7). It is clear that from the earliest days the meal was associated with the Passover time. This is very important when it comes to trying to understand how early Jewish-Christians understood what it was that they were doing. By keeping the connection to the Pasch, the Jewish Passover meal, (Pesach seder), Jesus can be seen as the new Paschal lamb, making a new covenant (agreement) between God and humanity. His death reconciles us to God, and his resurrection from the dead reminds us of our promise of everlasting life. This is why early Jewish-Christians gathered regularly, to remind themselves of this fact, to keep alive the memory of Jesus Christ in the celebration of the gift of his body and blood.



# Family & Lifestyle

The Irish Catholic, November 8, 2018

## Personal Profile

A shepherd  
among his  
flock

Page 34



# SUGAR

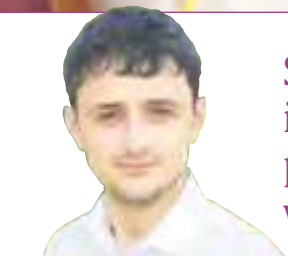
## — a recipe made for disaster



**S**weet-tooth" is often a phrase tossed around describing someone with a penchant for sugary goods, and while it seems like this term only applies to a small number of people, in reality, most of us are secretly addicted to sugar.

The initial and most common response to this accusation is to claim that you don't eat sweets, have chocolate only on the odd occasion, and confectionary isn't something you crave. But just because you don't put sugar in your tea doesn't mean you're impervious to this addiction.

The flaw, of course, in this kind of response, is that it seriously underestimates the amount of sugar hidden in our everyday savoury meals, as well



**Sugar has become an intrusive and corrosive part of our culinary life, writes Colm Fitzpatrick**

as in the drinks that we consume. Sugar, is in fact, everywhere, and it's almost impossible to get through a day without munching on it in some shape or form.

Of course, not all sugar is bad for you – natural sugars, for example, provide essential nutrients for your body, and give it the energy it needs to function properly and healthily. These types of sugar are found naturally in foods like fruit, vegetables and

whole grains.

Others forms, like refined sugars, may appear to be just as innocent, but are extremely harmful and addictive. Refined sugar comes from sugar cane or sugar beets, which are processed to extract the sugar. Food manufacturers add chemically produced sugar, usually high-fructose corn syrup to foods and drinks which appear in local supermarkets or restaurants.

Refined and artificial sugars have become a staple of the Western diet and even the most health-conscious individual can find them hard to avoid.

### Studies

Indeed, some studies have shown that sugar may be as addictive as drugs like cocaine, and that dependency can become a debilitating issue. New research carried out by St Luke's Mid-America Heart Institute in Kansas City has argued exactly this point.

The authors say: "In animal studies, sugar has been found to produce more symptoms than is required to be considered an addictive substance. Animal data has shown significant overlap between the consumption of

added sugars and drug-like effects, including bingeing, craving, tolerance, withdrawal, cross-sensitisation, cross-tolerance, cross-dependence, reward and opioid effects.

"Sugar addiction seems to be dependence to the natural endogenous opioids that get released upon sugar intake. In both animals and humans, the evidence in the literature shows substantial parallels and overlap between drugs of abuse and sugar, from the standpoint of brain neurochemistry as well as behaviour."

While other research papers suggest that defining high-sugar intake as addiction is a gross equivocation, there is enough

**» Continued on Page 33**



# Family News

## AND EVENTS

### A story to remember

For those who enjoy jokes, songs and stories, the Sneem International Storytelling & Folklore Festival might just be for you. This Kerry event started off in 2011 as an idea by chairman and local Seanachai Batt Burns, coming to fruition the following year.

Since then, the festival has grown year by year, attracting storytellers from the USA, Australia, Wales, Scotland, England, and of course Ireland. Stories are told in barns, public houses, hotels, and even the local creche, and with story swaps, workshops and performances for adults and children alike.

Enjoy folklore, hear great live music, follow pub trails, relax at the Saturday evening play, and listen to the tales of the youth at The Young Tellers event – captivating those who are future Seanachai in the making. It takes place in Sneem village from November 9-11.



**WHIFFING WONDERS:** Some people have the impressive power to recognise even the faintest of scents, much to the bewilderment of others. But there may be an explanation for this curious skill.

A new study carried out by scientists at the Karolinska Institutet in Stockholm, Sweden, shows that breathing through the nose, rather than the mouth, improves olfactory memory.

Artin Arshamian, a researcher at the Department of Clinical Neuroscience and team, asked male and female participants to learn 12 new smells on two occasions. After each 'sniffing session', they asked the participants to breathe either through their noses or through their mouths for one hour.

When the hour was complete, the participants smelled the old 12 scents along with the dozen new ones and then decided which smells were old and which were new.

Overall, when people breathed through their noses, they memorised the smells better than when they breathed through their mouths.

### A mat that matters

Everybody is prone to slipping, especially during Winter, when it's much colder and icier. The risk factor only increases when walking up or down steps, which can prove fatal. To help avoid this problem, it would be wise to get HeatTrak.

This electric heating mat melts the snow and ice off your stairs at a rate of two inches per hour, preventing potential injuries caused by slip-and-fall accidents. Made exclusively for home use, the product only requires a standard 120V electrical outlet and can be left outside for the entire cold season.

This alleviates the stress of having to shovel or salt the front of your house, and also the knowledge that the outside steps are safe to stand on.

While suitable for everyone, the elderly or those with walking impairments will find this extremely beneficial for the winter season.



**L**ower urinary tract symptoms (LUTS) are common with increasing age and can often be a source of much discomfort, impacting significantly on quality of life. Indeed, it can also be embarrassing for those who suffer who may present late to their GP and endure symptoms for some time before getting treatment.

In men, over one third of those aged 50 or older have moderate to severe symptoms of LUTS which in the majority of cases is caused by benign enlargement of the prostate. From about the age of 40, the prostate slowly increases in size (by about 1.6% per year) and this continues with increasing age accounting for the high proportion of prostatism in older men.

In fact, about 70% of males by the age of 70 suffer with prostatic symptoms. The prostate is a small gland situated under the bladder and through which passes the tube (urethra) that drains urine from it.

For this reason, an expanding prostate can compress it and cause urinary outflow obstruction. This can give rise to hesitancy (difficulty with initial urine flow), slow urinary stream, straining and a terminal dribble.

#### Frequency

In up to 40% of men aged 75 or older, it is also associated with bladder irritability and reduced storage capacity for urine which can lead to urinary frequency during the daytime, getting up at night to go to the toilet, urgency and occasionally incontinence.

Whilst a normal bladder capacity is about 500 ml, there may be the sensation to urinate before it is full. Due to outflow obstruction there can also be incomplete emptying and

## Medical Matters

Dr Kevin McCarroll



dribble post urination.

A bladder diary may be useful taking note of fluid intake, frequency and timing of urination as well as volume. If you have an irritable bladder with reduced storage capacity, then caffeinated and alcoholic drinks which have a diuretic effect and stimulate more urine production can exacerbate symptoms.

If getting up at night to urinate is a problem, then you should cut out all fluids in the late evening (7-8pm) and actively go to the toilet before bed to empty the bladder as much as possible.

**“Up to 55-70% of men with lower urinary tract symptoms also report erectile dysfunction”**

If symptoms are still troublesome, make sure to go to your GP. They may do a rectal exam to assess your prostate and check if it is enlarged and/or a PSA test which may indicate this too. A urine sample may also be checked to rule out a urinary tract infection and diabetes which can cause urinary frequency. If your prostate exam is significantly abnormal or PSA elevated (if done) then you might need to be referred to a urologist for further

tests, though in most cases it can be managed by your GP.

Medications that relax the prostate muscle as well as the neck of the bladder are very effective at improving urinary flow rates and symptoms. In fact, they have a rapid onset of action, work in the majority of cases and will often continue to take effect for several years. However, if there are still prominent symptoms of urgency and frequency then they can be combined with other tablets that specifically reduce bladder muscle activity.

On the other hand, if there are ongoing obstructive symptoms (hesitancy and slow urinary stream) tablets that



reduce the size of the prostate can be also used. These work by blocking the effect of a testosterone derivative and can reduce prostate volume by about 20%. Overall, they reduce the need for surgery by up to 60% as well as the risk of developing urinary retention which can occur when the prostate is very enlarged.

The same tablets are also known to prevent hair loss (at the back of the head) in up to 70% of men who suffer with male pattern baldness!

Up to 55-70% of men with lower urinary tract symptoms

also report erectile dysfunction though a common underlying mechanism for both is unclear. However, Tadalafil, a medication in the same class as Viagra has been shown to reduce the symptoms from benign prostatic enlargement and is currently licensed for this purpose.

**“Medications that relax the prostate muscle as well as the neck of the bladder are very effective”**

Finally, in those with severe symptoms or who have not responded to tablets, surgery or minimally invasive procedures can be used which can give a more longterm result. The mainstay of treatment for most of the past 50 years has been transurethral resection of the prostate (TURP) – a procedure done under general anaesthetic whereby a camera can be inserted into the urinary tract and prostate tissue removed by electrocautery. However, newer procedures are now available using laser and microwave therapy.

More recently, a procedure called Prostate Urethral Lift can be performed whereby implants can be inserted that function to retract obstructing lobes of the prostate without the need to remove any tissue. Importantly, it can be done under local anaesthetic as a day case, has a quick recovery time and a low risk of side effects.

So don't suffer with bothersome urinary symptoms. Make sure to get checked out by your GP who can test for relevant causes and provide treatments to help.

**Dr Kevin McCarroll is a Consultant Physician in Geriatric Medicine, St James's Hospital, Dublin.**



» Continued from Page 31



evidence to suggest that we are now heavily reliant on it in our day-to-day functioning. And Irish people aren't removed from this troubling reality. According to the World Health Organisation (WHO), we are consuming four times the recommended amount of sugar per day, and the country is predicted to be one of the most obese in Europe by 2025.

### Healthy

But how is it that sugar is now part and parcel of our culinary lives, becoming a product impossible to dodge? According to Dr Eva Orsmond, who investigated this very question in a programme called 'Sugar Crash', foods that appear to be healthy are actually saturated with hidden sugars.

"There are around 50 different names for sugar which the food industry uses, but only 11 are included in the EU guidelines. So technically you could say your product has no added sugar if you are using one of the other 39," she said.

Dr Orsmond also points out that since the 1970's, food manufacturers have reduced the fat content in their products, and this has acted as an impetus to add more sugar to foods to give back some of its lost flavour. In practical terms, this means consumers are being deceived by packaging and are eating foods that appear healthy but are corrosive to their bodies. Paradoxically, someone who might be avoiding dessert because of its high sugar content may have already eaten its equivalent in their main meal.

**The initiative designed to combat obesity is certainly worth these grumbles and protests"**

And this isn't just a problem that adults face – children are routinely exposed to refined sugars from a young age, appearing unknowingly in the form of a yoghurt or fruit juice. Dr Orsmond says that: "Sugar meets all of the same criteria as alcohol. It is an energy source but not a nutrient and when consumed in excess alcohol does damage to your body. We keep alcohol out of the hands of children but we don't think twice

about giving them a glass of soda or orange juice."

The facts really speak for themselves. Every week, over 100 children are admitted to hospital due to dental problems that are easily preventable by giving them less sugary foods.

### Crisis

The glazed-addiction crisis, however, isn't a problem the Irish government is persistently ignoring. This year it introduced a new tax on sugar-sweetened drinks, which will see 30c per litre added to the price of popular drinks that have more than 8g of sugar per 100ml. Fizzy drinks such as Coke, Pepsi and 7Up have risen by as much as 10% per can and by 60% per two-litre-bottle.

So, while complaints about price increases are a given, the initiative designed to combat obesity is certainly worth these grumbles and protests.

The measure has received almost unanimous support. The Irish Heart Foundation said the introduction of a sugar tax was "a landmark day in the fight against obesity" and Head of Advocacy Chris Macey noted: "The introduction of a sugar sweetened drinks levy is probably the single most important action Government can take to tackle Ireland's obesity crisis." Echoing these remarks Finance Minister Paschal Donohoe said it is estimated that around €40 million will be generated in a full year from the



new tax.

"It is hoped that the tax will help tackle obesity by providing incentives to reduce the sugar content in relevant products, and ultimately to reduce sugar consumption by citizens. Therefore, revenues generated from this tax may decrease over time."

The initiative is only one small step in addressing the enormous problem of over-consumption of sugar in Ireland. But it will play a crucial role, however incremental, in curbing preventable diseases and also setting a precedent for what consumers should tolerate.

**These types of eating habits won't just make an impact on you but also your family and friends who will acclimatise to your new eating habits"**

Luckily, citizens can also have autonomy over their gastronomy, not by waiting for government measures to be implemented, but by actively choosing more nutritional foods for themselves and being more vigilant about what they're putting into their bodies. This translates into researching online which products are healthy options, or cooking meals from scratch rather than purchasing processed foods.

The benefits, although slow to actualise, will undoubtedly change you for the better. Research shows that staving off the donuts and biscuits will give you more energy, better focus, and improve your complexion.

Alongside these immediate effects, long-term conditions like heart disease, diabetes and high cholesterol are less likely to be contracted.

Moreover, these types of eating habits won't just make an impact on you but also your family and friends who will acclimatise to your new eating habits and give them an opportunity to try it out for themselves.

While it may seem hard at first, reducing the amount of sugar you consume will ironically be the sweetest decision you'll ever make.

# Dad's Diary

Rory Fitzgerald



Looking into my baby daughter's face, as she smiles back, her eyes aglow, she seems like another sort of human; angelic, brimful of love and gentleness. I have worked as a criminal lawyer, and amongst the cut and thrust of the commercial world. After a day's work where you encounter humans who are full of anger, spite, selfishness and greed, it is sometimes hard to believe that they belong to the same species as human children, in all their innocence.

Yet the nasty human specimens we sometimes encounter out in the big bad world were once themselves innocent, bright-eyed, adorable babies. What happens to so many people, to turn them into such darkened creatures? Tragically, many children suffer from a lack of love.

They come from fractured families, full of conflict and distress. Many barely know their parents. To defend themselves in this hostile world, these kids must become aggressive. They learn destructive behaviours from the examples around them. Hence the cycle of moral and material poverty that passes down generations.

### Brokenness

Whole areas of our cities act as generational repositories for such brokenness. I remember living in an apartment on Dublin's Pearse Street. It immediately overlooked the grey, vandalised concrete yard, which served as the 'play area' for a run-down block of council flats opposite. It broke my heart.

Every day I saw small children, even toddlers, wandering around unsupervised, neglected by their parents. They were hungry, dirty and in shabby clothes. You could see they were lovely kids, with every potential in the world. But I saw that potential literally beaten out of them by what happened to them each day.

Small children were punched and thrown down by bigger children. Kids were

mocked, bullied and beaten. Gangs of feral kids picked on lonely weaklings.

The only rare adult interventions came in the form of yelling and beatings from drug-addled parents. This was a destructive microcosm, a subset of our city into which if you had the misfortune to be born your chances at happiness in life were nil.

### Costs

The costs to society are huge; these broken children become violent, drug-using teens. They live off crime and welfare all their lives. The cost to the State, and to the victims of crime, are enormous. The cost to them is enormous, for they are victims of a society that has failed them.

These places should have been bulldozed long ago, but they persist. The ghettoisation of our cities into the haves and have-nots is what creates these cycles of destruction.

In parts of rural west Cork I met with families who had run from such tenements. They found council accommodation in little rural villages, surrounded by beauty and peace. Their children

mixed with the locals of all backgrounds. They became happy and successful in school, and went on to university and then successful careers. Protecting childhood should be a policy priority for every government. It feeds ultimately into a better economy, lower crime and a happier human experience for all.

We parents are at the front line in protecting our own kids' childhoods. We must choose the community to raise them in with care. Above all, we must try to be the sort of people we would like them to become. That's the greater challenge. It means somehow being patient and kind, when a toddler is throwing tantrums at 3am.

It means showing love and respect to each other as a couple, even when tired and cranky. We parents must become better people, because monkey see, monkey do. That is how children make their parents grow. They teach us more than we teach them.







## The Croatian community are a vital source of hope in Ireland, writes Colm Fitzpatrick

**A**lthough a priest is sometimes described as a shepherd tending to his flock, it's clear that Croatian chaplain Fr Josip Levakovic radically embodies this phrase.

Arriving to Ireland in July 2016, Fr Josip has managed to bring life, energy and spiritual support to Croatian communities across the country, in the hope that his native young people will continue to be empowered by the church.

His tenacious conviction in this mission stems back to his youth, where he developed a profound appreciation for the Faith, in particular, its traditions and principles.

"My parents, my whole family were very faithful...we spent a lot of time in the church. It was like my second home, especially on Saturdays. We prepared the church for the services," he says, stressing that Catholic values have been an intricate part of their lives. Fr Josip adds that his grandmother played a crucial role in his spiritual upbringing, describing her as a "source of the Faith".

With so much exposure to the Catholicism, it came as no surprise to Fr Josip's parents that he had chosen to become a priest, a

# A shepherd among the flock



Fr Josip Levakovic.

**“It came as no surprise to his parents that he became a priest, a decision, he says, that was not his own, but God’s”**

decision, he says, that was not his own, but God's. He explains that it was natural for him to follow this vocation given that encountering priests and nuns was an "everyday" part of his life, allowing the "seed" of Faith to continue to grow.

"My parents, they knew it. When I started seminary, I still didn't know why but when I was ordained then I realised that God needs me," he says, adding that he is simply an actor in God's story.

### Task

Fr Josip was ordained in 2012 in Croatia, and worked as a church curate and parish priest in his home country until 2016. With the prompting of his archbishop, he was tasked with the responsibility of creating and leading a Croatian chaplaincy in Ireland, a conversation, he says, which was "the beginning of the story".

"I was thinking to myself, is he crazy because I didn't know much about Ireland. We'll need to start

from the beginning. So, I just said to God, 'I hope and believe you will send me there, and you will lead that community and I will be there to work and be part of that story,'" Fr Josip says.

**“The parishioners are enthusiastic about their Faith as it provides them comfort and sustenance”**

With this prayer in mind, over the past two years, he has brought together and built up the Croatian community in Ireland, giving them a place where they can pray and receive the sacraments. The community gather in Dublin's St Mary's Church every Sunday evening, to attend Mass and catch up with one another.

"I can say around 200 or more are connected with the community and they come to the service whenever they can. But they're not here every Sunday because they're

working. Sometimes we have 50 of them, 80, 100 – it depends," Fr Josip says.

### Numbers

In spite of the sporadic numbers, he says that the parishioners are enthusiastic about their Faith as it provides them comfort and sustenance, especially given the stressful problems they face when coming to a new country.

"They're here. They're alone. Sometimes they have a lot of different troubles with jobs and accommodation. Then they feel alone – they're squeezed totally. That's the materialistic part of the story, but then they come and ask for help – not for money – but for spiritual support," Fr Josip explains.

He adds that the Sacrament of Confession "is very important here in the community" and that it's "amazing" when people experience the "real fruits" of this Catholic rite.

"They just need support, but when God is in the middle of that

support, it's better," he says, adding that he is seeing more and more young people coming to Confession and experiencing the benefits of reconciliation.

Alongside the challenges his community face, Fr Josip says he sometimes finds it difficult to minister, especially because he is trying to acclimatise to a new country and new people.

"It's very challenging. I'm here for the first time in my life. I just know that I'm trying to do my best as a priest but sometimes you need to be more than a priest," he says, pointing out that he also needs to be a friend and somebody with whom parishioners will talk.

In spite of these trials, Fr Josip stresses that the Sacraments allow him to experience a form of peace, and not focus too heavily on the burdens of others.

"It's a great experience for priests, sometimes it is maybe stressful, but if you do the Sacraments you are not alone. You are not doing it on your own. So, I don't need to be stressed with their life. I'm just a channel – God will give that grace," he says.

**“I'm trying to do my best as a priest but sometimes you need to be more than a priest”**

It is in this environment where Fr Josip can preach God's Word to a community of eager listeners and believers, that it will continue to grow even bigger and stronger. His hope is that both Irish and Croatian communities can come together and bring a new-found vitality to an almost 200-year-old church.

"Maybe young people from our community can bring new life, new spirit, who knows, who knows. And maybe, that's why we're here, who knows? God knows."



## Happily married, not alone... yet oh so lonely

**I am in general happily married yet sometimes I find myself feeling lonely even though I am not alone. What should I do?**

You are living under the same roof, you don't wake up alone, so how can you be lonely? The pace of life can cause you and your spouse to be like ships in the night even when you are physically together. Loneliness can impact how you see other people, you will devalue the relationships in your life rather than nurture them. Our instinct, in order to protect ourselves from emotional hurt, means we can become overly defensive and end up detaching ourselves from the very person that we should be working on being close to.

Being married doesn't mean you will never be lonely; it is something that can happen slowly over time. Have you found that your conversations are more about issues rather than feelings – like "who is collecting the kids?"

These kinds of routines, without us realising

it, can create an emotional distance. Like so many issues in a marriage the starting point has to be communication, your spouse may well be feeling lonely just like you are. You have made an important step by recognising it as an issue, now the next step is to make sure you get back on track before things get worse.

### Insight

A good place to begin is to try and improve the day-to-day interactions of your relationship: make sure you ask (and mean it) how the other person's day was, and thank your spouse for something at least once a day. I would advise you to take the Love Languages test, which can be done online, and using this insight trying your best to meet one another's needs.

Sometimes much of our emotional disconnect is not caused by any malice, we simply often try to meet our spouses' needs in the way that we would like our own needs met, but you may speak different love languages.

Once you know, for example, that affirmation

is important to your spouse, and your spouse understands that it is all the little acts of service that matter to you, then you know the areas you can focus and work on. You have fallen into an autopilot routine, it's time to together take the wheel again.

Another area to work on is making sure you have time to truly connect and have quality time together, every day. How much time are you spending together where you are not talking about the kids or running the household?

You need to set aside quality time every day, even if it is just a walk around the block where you just talk to each other. Do you really need to be on your phone while your spouse is distracted on Netflix for an hour every night? One of the primary causes, I imagine is a busy schedule, you have to make quality time with your spouse a priority, without it the gap between you emotionally and physically will only continue to widen.

Getting even a small amount of time each day to be present with each other is important, but equally important is a date night once a week, away from the house and the kids, just like you did in the early days.



# TVRadio

Brendan O'Regan



## Limp interviews with those in the 'bubble'

**T**he plight of refugees in Latin America has been getting lots of coverage of late as a caravan of immigrants heads through Mexico to the US border.

Last Friday night's **Unreported Word** (Channel 4), subtitled 'Venezuela's Lost Children' focused on some personal stories of teens crossing from Venezuela to Colombia in the hope of a better life, but it wasn't easy – tracks designed to avoid border guards are controlled by drug cartels. We saw Colombian border guards stopping a group that included a young mother whose daughter needed treatment for kidney failure. Eventually, and possibly due to the presence of the media, they were allowed through.

Some Venezuelan relatives struggled to find work and accommodation in a border town, and though they hadn't made much progress they still thought it was better than being home.

The most emotional moments were when the tearful youngsters remembered their loved ones left behind. Sympathetic reporter Krishnan Guru-Murthy described the crisis as the biggest mass movement of people since the Syrian war, and I suspect we're going to hear a lot more about it.

I'd expect every decent human being to be sym-



Immigrants fleeing Venezuela wait at the Colombian border.

pathetic to the suffering of children, but would expect disagreement on political matters.

### Media problem

"We're all on the same page here" said a guest on **The Pat Kenny Show** (Newstalk) last Friday morning. The subject was the re-election of Michael D. Higgins as President (they approved), but regardless of the topic this just about summed up a recurring media problem – the bubble, the groupthink, the echo chamber, the cocoon.

This was the same show

that featured yet another unchallenging interview with Dr Peter Boylan, when he tried to undermine proposed amendments to the proposed abortion legislation. Dr Boylan was vague and evasive, and getting away with it, with no balance, no diversity of views, no awareness of the humanity of babies, referred to as "products of conception" – aren't we all! Pro-choice TD Stephen Donnelly got a similarly soft interview on the same topic, on the same show, last Monday morning.

**The Ryan Tubridy Show** (RTÉ Radio 1) on Tuesday of

last week featured an interview with popular author Jodi Picoult. Her current novel is about a hostage crisis at an abortion clinic, and that gave her a chance to promote a strong pro-choice position.

She had even witnessed abortions at various stages of pregnancy and felt privileged to do so! She may be good at the literature but not at the science – she thought life didn't begin at conception.

### Compassion

She had interviewed pro-life people as part of the research for her book and, admitting misconceptions, found them to be intelligent and funny, people of deep conviction and compassion, and she realised they saw themselves as protecting the lives of the unborn and being voices for the voiceless, but she concentrated way too much on extreme pro-lifers who commit acts of violence.



Jodi Picoult.

Tubridy did ask if she wrote in her own "cocoon of ideas", but generally the interview was unchallenging – tolerable if this was just an amiable chat about the book, but not when discussing a controversial current affairs issue.

He read out lots of statistics about those attacks on abortion clinics and providers, but none of the figures on abortions carried out or the gruesome methods used.

She was aware of contradictions in her position – when she had difficulties in one of her own pregnancies she knew it was a baby inside. And yet she referred earlier to aborted babies as "products of conception".

There was also a pro-choice message on that show on the Wednesday, courtesy of comedian Stephen Fry, who regarded our abortion referendum vote as "another plank in the New Ireland" along with the votes on same-sex marriage and blasphemy.

Tubridy suggested that Fry's interview with Gay Byrne had led to the recent referendum on blasphemy, and he duly reprised some of his controversial comments. He said he hadn't intended to offend pious people and that their faith was much stronger than anything he could say.

I liked his deprecation of celebrities telling people how to vote ("a stupid thing" and "wrong if it made a differ-

### PICK OF THE WEEK

#### CATHOLIC SOCIAL TEACHING

**EWTN, Saturday (night), November 10, 2.30am**

John Paul II's teaching incorporating a preferential option for the poor and vulnerable, thus securing an equitable and just society.

#### EVERYBODY LOVES RAYMOND

**Channel 4, Saturday, November 10, 8am**

'Prodigal son' – Debra and Ray in conflict over church going.

#### A HISTORY OF CHRISTIANITY

**BBC4, Sunday, November 11, 7pm**

Prof. Diarmaid MacCulloch goes in search of Christianity's forgotten origins.

ence") and his lament at the lack of leaders of stature, but I'd challenge one statement: "We don't listen to the Pope particularly." I'm always suspicious when media people speak of 'we'.

And that brings me back neatly to the bubble!

[boregan@hotmail.com](mailto:boregan@hotmail.com)

# Music

Pat O'Kelly



## Two poignant concerts to mark month of remembrance

November is a month of remembrance maybe made more poignant this year with the commemoration of the ending of World War I. Two concerts, tomorrow (November 9) in the National Concert Hall and on Saturday (November 10) in Dublin's St Patrick's Cathedral, will focus not only on the horrors of war but also on the challenge of reconciliation.

Both events involve RTÉ with its two orchestras and Philharmonic Choir taking part in Benjamin Britten's *War Requiem* at the NCH while Brahms's *Ein Deutsches Requiem* occupies the RTÉCO and the Cathedral Choir in St Patrick's.

While the Brahms work



Benjamin Britten.

can stand alone it is being supplemented here with orchestral and choral pieces by Arnold Bax and Edward Elgar dating from World War I years.

Bax, who had strong connections with Ireland, wrote his *In Memoriam* in the

aftermath of the 1916 Rising. Elgar's *For the Fallen* – the last movement of his three-part *The Spirit of England* – was composed between 1914 and 1917 with words by poet and art scholar Laurence Binyon.

Britten's *War Requiem* is considered by many to be his masterpiece. The opportunity to compose it presented itself with the planned opening the new St Michael's Cathedral in Coventry on May 30, 1962. The old building had been virtually demolished by German bombing on February 14, 1940. The new structure's message was, and still is, one of reconciliation, something to which pacifist Britten enthusiastically responded.

For his texts Britten turned

to the Latin Requiem Mass but into which he interpolated nine poems by Wilfred Owen, one of Britain's finest anti-war poets. As it tragically happened Owen was killed on active service in France just a week before the ending of hostilities in November 1918.

### Chamber ensemble

Besides the standard choral forces, the *War Requiem* also demands a boys' choir, large orchestra and chamber ensemble. Britten's hopes that his three solo voices would be drawn from Russia, Britain and Germany were thwarted by Soviet officialdom, which refused soprano Galina Vishnevskaya permission to travel. Co. Down soprano Heather

Harper, who was joined by tenor Peter Pears and baritone Dietrich Fischer-Dieskau, took her place and Meredith Davies, assisted by the composer, conducted the first performance.

The Irish premiere in Dublin's St Patrick's Cathedral on March 27, 1963 had Heather Harper, repeating her Coventry role, alongside tenor David Galliver and baritone Donald Bell. The RTÉSO and Culwick Choral Society were under the baton of Tibor Paul, assisted by Seoirse Bodley. Tomorrow's soloists will be Ailish Tynan, Robin Tritschler and Gavan Ring with David Brophy conducting.

Brahms chose the texts for his *Requiem* from Martin

Luther's Old and New Testament translations. The idea initially stemmed from the death of Schumann in 1856 but it waited until the passing of Brahms' mother in 1865 to motivate the composer's memorial.

Although much appreciated when heard in Bremen Cathedral, in a six-movement format, on Good Friday 1868 Brahms was dissatisfied. He added an ethereal soprano solo and the complete work had its Leipzig premiere on February 18, 1869.

Led by St Patrick's assistant organist David Leigh, Saturday's soloists, with the RTÉCO, will be Rachel Croash, Eoghan Desmond and Jeffrey Ledwidge.



# BookReviews

Peter Costello



## Humanity's sense of a divine presence

**Living With The Gods: On Beliefs and Peoples**  
by Neil MacGregor  
(Allen Lane, £30)

Patrick Claffey

Neil MacGregor, the distinguished British art historian and museum director, is currently the creator of the Humboldt Forum, a new centre for world culture in Berlin. Many will have seen exhibitions or read his books, including *A History of the World in 100 Objects*. As a Catholic he brings a new and different perspective to the role and uses of art and its inherent meaning for us all.

In this, his latest publication, He immediately sets out clearly what the book, based on an impressive exhibition and television documentary he created, is all about. His ideas will certainly enlarge the views of many about religion as a phenomenon.

'[It] is about one of the central facts of human existence: that every known human society shares a set of beliefs and assumptions – a faith, an ideology, a religion – that goes far beyond the life of the individual and is an essential part of a shared identity.'

He has an obvious respect for faith, but he is not blind to the problems. "Such beliefs," he writes, "have a unique power to define – and to divide – peoples."

He places the emphasis on faith stories. "The most powerful and most sustaining of any society's stories are the work of generations. They are repeated, adapted and



*Fiat Lux*: light breaking into the chamber at Newgrange.



by but also catching glimpses of some ultimate reality, however they name it.

The book is divided in six sections. In the first, the author looks at "stories from four continents told by communities to articulate their own understanding of the cosmos and their place in it".

In 'Believing Together', he examines how "the transient existence of each single life is woven into the much longer time-span of the community as a whole – how one life meshes many across the generations".

### Community

It's not simply a matter of believing but perhaps more importantly, of belonging to a community. Here ritual sees us through life with its "great disruptions of birth and death". As a religious sceptic friend remarked at his father's Catholic funeral: "Hmm, they

certainly do this better than anyone else."

In 'Theatres of Faith', he observes: "In sacred buildings and in ritual acts...societies articulate a view of the proper meaning of the world". These are an important source of belief and social cohesion. Seamus Heaney caught this beautifully when he wrote of an Easter Vigil gathering as "elbow to elbow, glad to be kneeling next / To each other..."

The faith of many traditional Irish Catholics often has a close relationship with 'holy pictures' and other religious objects, the Virgin Mary, the Infant of Prague, St Anthony and St Jude. In 'The Power of Images', MacGregor tells us that man-made religious images create "a sense of shared belonging" and can "carry us into worlds beyond words and beyond ourselves, worlds normally accessible



Neil MacGregor in the Jewish cemetery overlooking Jerusalem.

only to poets and prophets, mystics and shamans".

Even in our secular age, an image or votive statue discreetly left by granny will not be discarded, but kept discreetly and referred to in a time of crisis. Equally, "stepping into the church to light a candle and say a prayer for a special intention" even when one rarely advances much further than the statue of St Anthony near the front door.

### The faith of many traditional Irish Catholics often has a close relationship with 'holy pictures' and other religious objects"

As the author states in his penultimate section, 'One God or Many', one key questions today is "how to live not only with your own gods, but with the gods of others".

It is certainly true that many of the major conflicts in the world today are framed in religious terms, even if their real causes are worldly.

The question he poses in the final section, 'Powers Earthly and Divine' is certainly one of the great questions of our time, when religion is often treated as a threat to social cohesion. And this at a time when many religious people see themselves as a persecuted minority.

"How," MacGregor asks, "do communities of faith flourish in societies inevitably run by politicians. Religious teachings can underpin the authority of ruler but can also be used to hold them to account. Strengthening the nation-state by imposing a national faith – or even a national atheism – has always had a great appeal, but also brought great problems. In spite of all difficulties, the dream of a heavenly city, somehow to be achieved on earth still endures."

## Dublin's streets, broad and narrow

**The Liberties**  
by Maurice Curtis  
(Currach Press, €14.99)

**The Back of the Hack: Growing Up in the Liberties**  
by Kathleen Clifford  
(A & A Farmar, €15.00)

Peter Costello

Some years ago author Maurice Curtis brought out a history of the Liberties, that district of Dublin to the south west that once lay outside the city walls, and where over time there developed a very lively community.

This new book takes a different tack. It is an album of photographs of the Liberties in the last 100 years or so. It can be recommended to

anyone interest in Dublin's urban life, but it is also something more.

Turning over the pages showing many now vanished streets and buildings, one is impressed with the faces of the people, worn by life certainly, but also from the smallest child to the oldest grandparent, alive with high spirits.

There was a great deal of poverty in the Liberties and that cannot be romanticised. But there was also remarkable human resilience and resource.

As a memorial volume to a vanished and vanishing way of life the book could not be bettered.



But as the old streets and buildings are swept away they are being replaced by great blank-faced developments, with streets where

there is no human space, room for ordinary life, or for children to play.

### She reveals a great deal about the real working life of women"

The city authorities under the city manager and the developers are creating what will very soon be another dead zone, like the docks area by night.

Readers wondering about the inner life of all the people shown in these pages might turn to Kathleen Clifford's memoir *The Back of the Hack*.

Here one can learn all about what these people, or at least a

representative family, experienced and felt over the generations. Her pages are alive with the voices of the past.

She herself worked in the famous Ever-Ready battery factory at Portobello which is a story in itself. She reveals a great deal about the real working life of women in those generations when many millennials seem to think few women 'worked' – as if rearing a family and running a small house was not work.

She grows warm about the indifference, even cruelty of the authorities to those at the bottom of the heap, for many in modern Dublin things have not changed all that much.



Readers should note that *The Irish Catholic* circulates throughout the island of Ireland and the book prices listed are the retail price recommended by the Irish or British publishers, in either euros or sterling, as a general indication of what purchasers may expect to pay.

# Ulster, Ireland and the World



**From Partition to Brexit: The Irish Government and Northern Ireland**  
by Donnacha Ó Beacháin  
(Manchester University Press,  
£75.00 hb / £22.99 pb)

**Peter Hegarty**

Donnacha Ó Beacháin, Associate Professor of Politics at the School of Law and Government at DCU, begins and ends his book with discussions of the Ulster question's affronts to democracy.

Partition, he tells us, was an attempt by the British political elite "to reconcile the conflicting demands of their loyal supporters, who constituted 18% of the Irish population, and the majority wish for total separation from the United Kingdom".

If those who dreamed up Northern Ireland thought they were separating two peoples who could no longer live together, then they made a terrible mistake: "Rather than separating two peoples that could not live peaceably together, partition brought them closer together."

## Conflict

As well as producing conflict, partition distorted the two Irish economies. The northern state spent heavily on repression, at one stage having a policeman for every two able-bodied adult Catholic males. The Troubles forced Dublin to increase spending on security to the detriment of everything else. Taoiseach Liam Cosgrave told the Dáil in June 1974 that "the increased funds required to expand the army and police" were

"sufficient to have provided up to 8,000 houses, accommodating up to 40,000 people, or provided industrial grants capable of creating 20,000 new jobs".

Decades passed before Dublin learned to take a pragmatic view about partition. An early and grave error was the appointment of Eoin MacNeill, an historian of ancient Ireland, who had no legal background, to the Boundary Commission. MacNeill compounded his inadequacy by dividing his time between his work with the Commission and his duties in Dublin. A fully-engaged professional lawyer might have delivered a better outcome for the Free State, or might at least have been alive to the cynical, slippery ways in which the Commission went about its business.

**“Now, almost a century after its imposition of partition, a British government is again preparing to ignore the wishes of majorities in Ireland, north and south”**

De Valera's refusal to allow Fianna Fáil to organise in the North was another blunder in that it prevented Dublin from gaining a purchase in the North. Dev wasn't keen either on having northerners in Leinster House. He feared that they would become embarrassing reminders "or, worse, irritating critics, of the leadership's failure to end partition", as the author

mordantly observes.

This lack of realism about the North produced an information gap: Dublin wasn't reading the place when the Troubles broke out. As the violence intensified many southern politicians and commentators allowed themselves to be convinced that the British were honest brokers, keeping warring factions apart. What they didn't understand or appreciate then was the extent of the collusion between the security forces and loyalist paramilitaries, whose most notorious collaboration was the bombing of Dublin and Monaghan.

Over the decades Southern governments have learned to be measured and subtle in their approach to the North. Quiet diplomacy has been effective to the extent of giving Dublin unprecedented influence there.

Now, almost a century after its imposition of partition, a British government is again preparing to ignore the wishes of majorities in Ireland, north and south, as well as Scotland, and leave the EU.

Donnacha Ó Beacháin's original, and admirably thorough book argues that Brexit may hasten Irish reunification. If leaving the EU doesn't benefit the British economy – and there's every reason to suppose that it won't – then a combination of nationalists, who now make up almost half of the population of Northern Ireland, and anti-Brexit unionists could deliver a slim majority in favour of Northern Ireland leaving the UK to re-unite with the rest of Ireland and the EU.

## The World of Books

By the books editor

# The end of the Great War should have meant the end of all war

**T**his weekend the world will mark, in different ways, the centenary of the armistice that brought the fighting in the Great War, otherwise 'the war to end all wars', at the 11th hour of the 11th day of the 11th month 1918.

These commemorations of the dead, wherever they are held, are worthy of respect. But commemoration is insufficient tribute to the millions slain in those four years of conflict.

The only true commemoration would be a world totally at peace; but the Great War did not achieve that, nor did World War II, the Indo-China war, the Korean War and whatever wars since and still ongoing which we can name.

In commemorating the dead, we should also pass a judgement on those leaders on all sides whose ambition and stubbornness, whose nationalism and self-righteousness, sent them to their death. 'Lions lead by donkeys' was the comment attributed to a German general on the British Expeditionary force. The lions died – the donkeys, alas, are still with us.

The Great War was indeed a world war, but it was not the first. The Great War more truly was the first truly industrialised war.

The leaders were careful in the wars that followed that fewer soldiers would die. This was achieved by simply killing more civilians – supposedly a war crime by today's laws. This was done by improving aerial and long distance war and reducing personal conflict.

## Memoirs

Aerial war introduced in the Great War advanced in the British and Italian colonies, and improved by the Germans in the Spanish civil war, so that in World War II such events as the blitzing of British and Irish industrial cities, the bombing of Dresden, and the annihilation of Hiroshima and Nagasaki could be achieved. The record of war since is common knowledge, civilians still die, leaders live to write their memoirs.

The records of the Great War include some of the finest books, poems and paintings of the 20th Century. The literature of the war was not an immediate creation. The post-war depression, the brief 1920s boom, the crash of 1929: these were followed by memories turning back to the war.

That year saw the publication of Robert Graves' *Goodbye to All That*. His poems and the poems and books of Siegfried Sassoon, Wilfred Owen, Isaac Rosenberg; the novels of Henry Williamson, Remarque, Barbusse followed.

All these, and their counterparts in Germany the Balkans, and Italy record the horrors of the war front and the desolation the authors felt. In Russia (as in Ireland and Germany) the experience of war merged with the experience of revolution – an era recalled in Solzhenitsyn's *1914*, an epic panoramic novel, and Pasternak's *Doctor Zhivago*.

We should not overlook the involvement too of Africa and the Pacific in the war.

The German colonies there were seized in expectation of a new era of Empire. The Japanese, then one of the allied powers, managed to take over the Carolinas and the Marshall Islands stretched out across the Pacific, from which in 1942 they would launch the attack on Pearl Harbour.

So one war begat another war, for the unjust settlement of the Great War led very directly to the events and attitudes that went to the making of World War II.

**“The records of the Great War include some of the finest books, poems and paintings of the 20th Century”**

The laments of the artist, writers and poets remain as a present, imperishable memorials to dead comrades, lost friends, shattered ideals. The great powers did not wish to curtail their ambitions. Worse still, war has never ceased since 1918. Indeed in Ireland war began the next year and went on for eight years.

War has become yet more industrialised. Now efficient military leaders can destroy complete cities, eliminate entire communities, maim whole countries.

Certainly the quiet end to the Great War should be marked. But it should not become, given the state of the present world and the sabre rattling that is a constant feature of our lives, a sentimental occasion.

The hard truth is: peace is hard to maintain – the 'others' are always to blame. Christians are urged by their gospel beliefs to stand for peace; yet again and again people of faith move to war, but still can sleep at night.





# Classifieds

The deadline for advertising in the classifieds is 10.30am, the Friday before publication. Contact the Classified Team on 01 687 4094 or email [advertising@irishcatholic.ie](mailto:advertising@irishcatholic.ie)



## A beacon of hope to shine, because of you...

For Ireland's homeless and hungry, Merchants Quay Ireland's Riverbank Centre is first to open in the morning and among the last to close at night. Those with nowhere to turn can find a good meal, medical care, a helping hand, and a fresh start, thanks to donations and legacies.

**Come for Tea and a Tour**, in private while Riverbank is closed for a couple of hours. See confidentially how Merchants Quay Ireland uses donations and legacies to bring relief and hope. All welcome, bring a guest if you wish.

Ring Emma Murphy at 01-5240965 to be included on the guest list for the December 13th Tour.

Please pray for the beatification of

## Little Nellie of Holy God

"May God enrich with every blessing all those who recommend frequent Communion to little boys and girls proposing Nellie as their model"

— Pope St Pius X, June 4, 1912

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Little Flower Penny Dinners have been providing meals and services to the homeless and the elderly for over 100 years. Please help us continue and donate what you can on our website [www.LFPD.ie](http://www.LFPD.ie) or by phoning us with your credit/debit card details or by post to Little Flower Penny Dinners, 11 Meath St, DB. Phone 01 4536621 or 01 4546795 e-mail: [srbrigid@littleflower.ie](mailto:srbrigid@littleflower.ie)

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### THE THIRTY GREGORIAN MASSES

**THIS IS THE** ancient custom, instituted by Pope Gregory the

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**THREE BEDROOM COTTAGE** to rent in Rosstown, Co Donegal. All mod cons, near the Franciscan Friary and also near the beach. No pets or children. For enquiries please phone 071 9851879.

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**PLEASE REMEMBER BÓTHAR IN YOUR WILL.** €1,800 will allow us to give an Irish, in-calf, dairy heifer to a struggling family in Rwanda, completely transforming their lives. Your gift will live on for generations. Phone the office on 061 414142 or [info@bothar.ie](mailto:info@bothar.ie)



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## Ard Fheis -AGM

Nov 24th @ 2.30pm

**Wynn's Hotel**  
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Newcomers are welcome  
**Fáilte**

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Please print your advertisement in the coupon, placing ONE word in each space. Below, please print your name and address. Do you require a Box Number? YES ☐ NO ☐ (Please tick ✓) Box Number €6 extra.

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Name and contact detail form MUST be filled out

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I enclose Cheque/PO: €..... I wish to pay by Visa ☐ Mastercard ☐ Laser ☐  
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**Giving Family & Life a gift in your Will is a hugely inspirational, lasting and dignified way to leave a loving mark on countless lives.**

**A gift in your Will ensures that the most effective pro-life/pro-family organisations will continue working for the kind of society we all desire.**

**Remember, everything we do to save babies and strengthen the family relies on you and our other generous friends.**

For further advice or to avail  
of our Solicitor's free Wills  
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**Will the MSC Missions**

Missionaries of the Sacred Heart work in poor parishes  
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**Please remember them in your Will**

Contact:  
**Mission Support Centre, Western Road, Cork.**  
Tel: 021 - 4543988

[www.mscmissions.ie](http://www.mscmissions.ie)

**When you remember Trócaire in your Will, you bring hope to people living in the world's poorest places**

**Trócaire**

It's easy to get started, and we'll help you every step of the way. Call **Grace Kelly** on **01 629 3333**, email [grace.kelly@trocaire.org](mailto:grace.kelly@trocaire.org) or write to me at Trócaire, Maynooth, Co Kildare.

**One day, parents and their children will tell the story of how your legacy of love changed their lives.**

**Thank you for considering a gift to Trócaire in your Will.**

# Leisure time

**Crossword Junior**

Gordius 257



- ACROSS**

1 Where to play with other pupils (10)

6 Brainy (11)

7 Tablet (4)

8 Where two walls meet (6)

13 Begin again (7)

15 Someone named Raymond might be called this by his friends (3)

16 Movie (4)

17 Remains of an animal or plant, left over from prehistoric times (6)

18 Colourful part of a flower (5)
- 2 You might book a room for the night here (5)

3 Flower, or a shade of purple (5)

4 The feeling of being furious (5)

5 Move to music (5)

9 This shape has eight sides (7)

10 Closest (7)

11 Use the bottle bank, perhaps (7)

12 Animals and crops grow here (4)

14 Girls' garment (5)

**LAST WEEK'S SOLUTIONS**

**GORDIUS No.375**

**Across** – 1 Bewilderment 7 Hog 9 Golf 10 Repair 11 Knit 14 Flask 15 Drama 16 Fuji 18 Votes 21 Takes 22 Micah 23 Terse 24 Nest 25 Adieu 26 Bathe 29 Bugs 33 Myriad 34 Omsk 36 Guy Fawkes 37 All Saints Day

**Down** – 1 Boo 2 Wife 3 Lore 4 Expel 5 Mails 6 Then 8 Get rich quick 9 Gladstone bag 13 Faust 14 Fiver 17 Urchin 19 There 20 Smear 27 Abyss 28 Haiti 30 Goya 31 Adit 32 Good 35 Spy

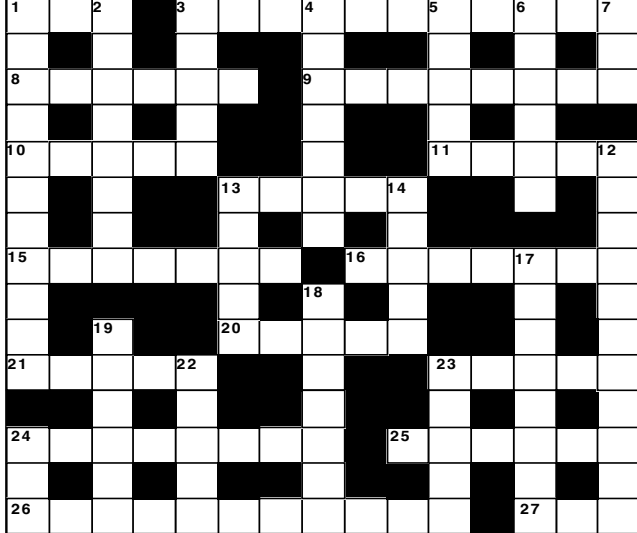
**CHILDREN'S No.256**

**Across** – 1 Drop goal 7 Anvil 8 Count 9 Ozone 10 Ole 11 Desk 14 Stairs 15 Net 16 True 17 Assist 19 Eel 20 Pets 21 Snap

**Down** – 1 Diamond 2 Obvious 3 Gallop 4 Ancient 5 Gathers 6 Eurovision 12 Eerie 13 Knees 14 Stale 18 Tap

**Crossword**

Gordius 376



- ACROSS**

1 Type of aeroplane (3)

3 & 27a Enjoy vegetables in a natural state? Same here! (4,4,2,1,3)

8 Severe; employing harsh disciplinary measures (6)

9 Indoor growth is kept here - when you put marijuana seed in the ground? (5,3)

10 Ms Bronte is a grand one to be found in a Lincolnshire city! (5)

11 Pleasure-sailing vessel (5)

13 Fetch (5)

15 What's required to make Ned fuel up (7)

16 Make more rigid (7)

20 & 25a Annoyingly chase a craftsman to find a magical character (5,6)

21 Measure how heavy something is (5)

23 She is found in the stormy loch to the east (5)

24 The Spanish miss the confusion of notaries! (8)

25 See 20 across

26 Ban postures like this, that provide a typical stirfry ingredient (4,7)

27 See 3 across
- 3 Fortunate (5)

4 Clarify (7)

5 Get under the skin of some Bann oysters (5)

6 The effect of a devilish deed (6)

7 A right display of creativity (3)

12 How some fern traders moved a soccer player (11)

13 The limb of a tree (5)

14 A chap embracing Taylor Swift initially - how brave is that? (5)

17 Period of complete street-work (4,4)

18 Herb, has the oar gone out? (7)

19 The capital of Austria (6)

22 What leverets grow up to be (5)

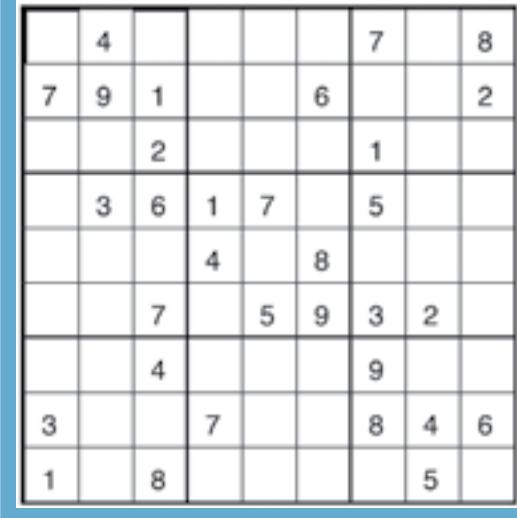
23 Prepares a meal (5)

24 Do the bus up as a naval vessel (3)

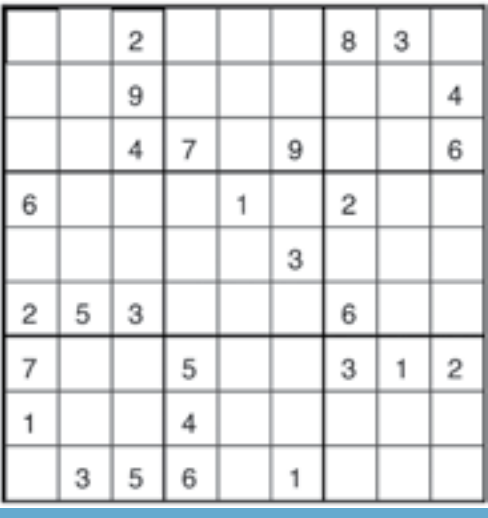
**Sudoku Corner**

257

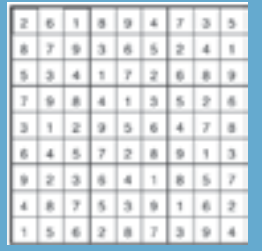
**Easy**



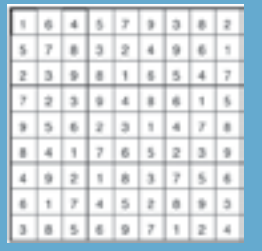
**Hard**



**Last week's Easy 256**



**Last week's Hard 256**





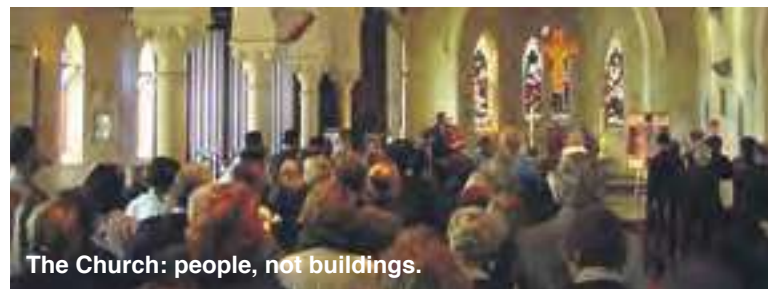
# The people, not buildings, are the real Church

**WHAT IS A CHURCH FOR?**  
Those buildings we go to Mass in Sunday after Sunday, what is their purpose? Are they for our use, to be disposed of when no longer necessary, or are we their servants, with the perpetual job of keeping them all in perfect trim, come what may? Do the buildings determine what goes on in them, or can we adapt them as things change? Are we in charge, or the buildings? Think about it.

I was at a solemn Mass recently, in an older city-centre church, where the choir sang beautiful hymns in magnificent harmony. I heard a whisper about how perfectly suited this kind of singing was to the church. Folk music or gospel just wouldn't be appropriate in so antique and highly-esteemed a building.

I had heard similar arguments, 35 years previously in Maynooth. As students, we occasionally celebrated college liturgies in the exquisite College chapel. Four-part harmony accompanied our liturgies, springing from a belief that folk music just wouldn't suit the architecture: the dissonance would be too great. Folk musicians had to worship elsewhere.

Those sentiments give rise



to these musings. Do buildings control us, or serve us?

Which is the most important feature of a parish, its notable structures or its people? St Paul answers it for me (in 1 Corinthians) when he declares that the "temple of God is sacred – and you are that temple".

"God's work of art" is another of his titles for the community of the faithful. In other words, the people are 'the Church' before any building. This community thus makes the decisions about the building in which it meets.

We Irish Catholics know how non-essential church buildings are. In Penal Times, we had none: our Masses were celebrated in the open countryside. Only in the 19th Century did new Catholic churches appear, their grandeur contrasting with the humility of the Mass rocks (and often constructed to tower over buildings used by rival denominations!).

Do these 200-year-old

● Standing outside the church building, the celebrant spots two visitors, leaving after Mass. They compliment his presiding style and add, looking up the magnificent edifice towering over them: "You have a lovely church, Father." The priest looks at the familiar faces of his parishioners streaming past. He spots people of all ages and levels of talent and skill and sees in them his church. So with a touch of "divilment", the priest replies: "My church is indeed lovely – and the building's nice too."

— From *How to Survive Working in a Catholic Parish* by Diana Klein & Bernard Cotter (Redemptorist Publications 2016).

buildings dictate what takes place in them for all time, or does their use derive from the community which gathers in them? What do you think?

This topic is set to vex the Irish Church severely in the next 50 years, when it becomes obvious how over-supplied with churches we are and how costly their maintenance will be. Difficult decisions will ensue.

**Purpose**

For me: I believe I was not ordained for the purpose of keeping any church or churches open, but rather to preach the word of God, using churches when necessary.

These buildings are to serve the community which gathers to pray in them, not to be a millstone round the neck of a parish. This will inevitably mean that not every church building will be used as often as it is now, and some will close altogether.

As long as the mission of the Church continues, as long as God's Word is preached and the sacraments celebrated, who can complain if buildings surplus to requirements are lost.

**Old insight worth considering**

● The solemn liturgy I mentioned was the funeral Mass for Canon Liam Leader. Liam was ordained in 1953 and spent nearly 30 years in St Patrick's parish in Cork city. An avid reader and researcher, he was ever seeking – and teaching. I worked with him for four years and remember once asking for an insight into St Catherine of Siena (for my morning Mass).

His reply was expansive: "What I would really like to see is a feminist reading of the Gospels."

Not bad for a pastor in his mid-70s: I hope I am as open to new insights if I see his age.





## IF THESE PRIMARY SCHOOLS HAVE TO CLOSE DUE TO LACK OF FUNDS, THE CHILDREN DO NOT HAVE ALTERNATIVE OPTIONS TO RECEIVE AN EDUCATION

In an isolated, desert area of Pakistan a number of village primary schools face closure because there is now no money to maintain the buildings or pay the teachers. The local population is extremely poor, having to rely on monsoon rains to grow their crops. In some years the monsoon fails and villagers have to leave their homes to seek temporary, seasonal work in other areas. The government education system does not as yet reach such isolated places, but until last December several village primary schools there were run by a charitable organisation. Sadly that organisation no longer has the means to help and this has left these village schools facing closure. Some of the schools desperately need repairs and refurbishment but the dedicated teachers have continued to work temporarily without salaries so that the children can continue their lessons.



The Little Way Association

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**DONATIONS FOR THE MISSIONS ARE SENT WITHOUT DEDUCTION FOR ANY EXPENSES.**

**Can you help The Little Way Association save these village schools so that poor and deprived children can receive an education?**

All donations, large or small, can help with necessary repairs and refurbishment. These schools are desperately needed, if the children are to have a better future.

**Your contributions go to the missions without any deduction.**



*"True glory is that which will last eternally, and to reach it, it isn't necessary to perform striking works but to hide oneself and practice virtue in such a way that the left hand knows not what the right is doing." – St Therese*

**YOUR NOVEMBER MASS IN THE MISSIONS FOR THE HOLY SOULS**

Remember the Holy Souls in November. We will be pleased to send your Mass intentions to missionaries. By helping poor priests in this way you are aiding the work of the Church in mission lands.

**We like to send a minimum of €5 or more for each Mass.**

Our benefactors will be glad to know that in addition to the daily Mass offered for their intentions, Mass is offered each day for their deceased relatives and for all Holy Souls.

**HELP FEED THE HUNGRY**

Please spare a thought for the thousands who die each year of hunger and disease in mission lands. Your donation will be forwarded to a missionary without deduction for food and medicines for the hungry and sick.